THE COMMONWEAL

A Weekly Review of Literature, The Arts and Public Affairs

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CATHOLIC PRESS ACTIVITIES

THE VITALITY of the Catholic press was strikingly demonstrated by many facts revealed at the recent annual convention of the Catholic Press Association at Cleveland. For example, it was reported by Frank A. Hall, director of the National Catholic News Service, that during the four depression years only one Catholic paper was forced to suspend publication, while no less than nine new Catholic papers have been established. Moreover, it would seem that the most difficult period of the depression is past, for during the last six months a large number of diocesan newspapers have reported gains in both circulation and advertising. In one city alone, Cleveland, a well-organized students' Press Crusade added 20,000 new subscribers to the *Catholic Universe Bulletin,* the official newspaper of the diocese, which this year celebrates its sixtieth anniversary. Nevertheless, while the courage and resourcefulness of the Catholic press had so far successfully resisted the depression, Mr. Hall warned the convention that many grave problems remain to be faced.

That the News Service supplied by the National Catholic Welfare Conference is still progressing, in spite of the depression, was another encouraging fact. A new wire service for late news was inaugurated this year. A special representative of the News Service was sent on a tour of Latin America to gather material and make advance arrangements for the adequate reporting of the International Eucharistic Conference in Buenos Aires in October. Catholic papers in fourteen countries are now using the News Service material, thus greatly promoting that international Catholic Action the growth of which is so greatly needed, but which even yet is only a feeble beginning of what the Holy Father desires. In the United States, an increase of three subscribers to the News Service was reported together with an extension of news gathering and news distribution.

Considering the whole situation, therefore, it is clear that what might be termed the interior work of the Catholic press—the work of its diocesan newspapers and its magazines for Catholic readers—during the last year has been notably good and vigorous. Moreover, it is clearly evident that the level of news value and public influence of the dio-

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cesan press has grown steadily higher. Bishop Schrembs, of Cleveland, in his address to the convention, pointed out that the somewhat supercilious attitude adopted by certain Catholics, whom he termed "high-brow Catholics," in the derogatory sense of that term, when they assert that the Catholic press is not worth reading, was not justified by the facts. "Ask such a high-brow Catholic about the Holy Father and some of his important pronouncements," said Bishop Schrembs, "and he will say, 'Oh, did he say that?' He has never heard about it. He is high-brow on some things and low-brow on others. The Catholic press informs you, popularizes the great sacred truths which mean so much, and brings out in all its beauty and all its grandeur what the Catholic Church really stands for."

In another part of his address, however, Bishop Schrembs alluded to a fact which cannot be denied, and which constitutes one of the gravest problems of Catholic Action; namely, the palpable fact that the secular press generally speaking ignores or decidedly minimizes the Church's trials and difficulties in many countries, and is inclined to refer to the campaigns of persecution against the Church as merely political developments. The Catholic press alone, the Bishop said, is bringing the real truth about these situations before the people.

We think that this is so; but the fact raises another question which is very difficult to answer correctly, namely, to what extent, and how effectively, does what the Catholic press contains reach the general public, and influence public opinion? That a considerable number of Catholic newspapers, and reviews of public affairs, do succeed in attracting general as well as Catholic readers, is quite true; but we are afraid that, on the whole, the weakest link in Catholic Action is found right here. Catholicism as a regenerative force in society is still largely insulated from contact with society in general. Catholic press activity is still predominantly an affair of Catholics talking among themselves, and not reaching the great public adequately and effectively. That Catholics absolutely need the educational and inspirational values of their press for their own sakes primarily is quite true, but the socially redemptive influence of Catholic truth belongs to the whole world. Here there is a great and even wider field for the apostolate of the press than any it has so far entered.

In its own sphere of action, this is a field which THE COMMONWEAL has done its best to cultivate during the ten years of its existence, which will be rounded out this year. In order to do so more effectively in the years ahead, which undoubtedly will continue to be years of increasing tension—the continuation of a world-wide crisis—we must depend very much upon those readers whose keen appreciation of our efforts to provide a worthy instrument of Catholic intellectual action has been our main support in the past. Mr. Hall, at the Cleveland convention, declared that the success of the Catholic press in general, in meeting the obstacles created by the depression, was largely due to the interest aroused among the Catholic public by the observance of the annual "press month," accompanied by special campaigns for promoting circulation and support. As a further means of making zeal for Catholic Action fruitful for the support of the press, he proposed that a plan be sponsored for providing "auxiliaries" to the Catholic press, men and women who would gain membership in the press association by performing practical services on behalf of Catholic magazines or newspapers.

Such a plan is heartily to be commended. We speak from experience. For we have had such a body of auxiliaries from our start—those members of The Calvert Associates, and founders of THE COMMONWEAL, whose support, and splendid self-sacrifice, are chiefly responsible for the twenty volumes of THE COMMONWEAL which will be completed this year. Upon them, as well, we depend for our future development. We need more subscribers; we require counsel and criticism and suggestions. We face the opportunity to play a part in Catholic press action which becomes ever more important, and more needed. And we hope and believe that in moving forward to grasp that opportunity our auxiliaries will be with us all along the line. We make one practical suggestion to them, namely, that if only half our subscribers would make a tenth birthday gift to THE COMMONWEAL of one new subscription, this journal would face its future in a safely self-supporting position.

WEEK BY WEEK

THERE are reasons for believing that the past week will eventually seem to have possessed historic significance. Nothing very important happened in it, but it may well have marked the point at which conflicting tendencies born of the New Deal became apparent. Inside a closed national economy, such as ours has virtually become, the effort to adjust agricultural prices to the level of industrial profits cannot expect to go unchallenged. If the earnings of industry, including wages, remain relatively stable while the farmer gains, the status of millions of working people deteriorates. But during the week two things happened in the realm of agriculture: first, a noticeable increased scarcity of basic farm products, the result of weather conditions; second, a growing feeling that the government will need additional price-fixing powers if its rural program is to succeed. Now, on the other hand, the reign-

The Trend of Events

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ing labor disturbances, already somewhat of an epidemic, are in part caused by the rising cost of living. The grocery store is pretty nearly back to the level of 1928, if one excepts products imported from Latin-American countries, and the cost of clothing has risen enormously. Quite understandably the workingman is looking for a compensating bulge in his pay envelope. But whether industry is in a position to sponsor such a bulge is another question entirely. It has not been handed a great increase in the volume of lucrative business. Sooner or later this must become plain. The antithesis between agrarian and urban interests will then be revealed as of crucial importance—and of course as a problem no adequate solution for which can be found as long as international trade conditions remain as chaotic as they are at the present moment.

One of the Better Signs

REGARDING the National Conference of Social Work, which has just terminated its annual convention in Kansas City, a number of impressions have been diffused by the press reports of the various speeches and discussions. Some sound and constructive things have been said, of course, but the minor key has certainly not been absent: notably in the addresses seriously advocating the teaching of effective contraception as the sovereign cure for most of the troubles that beset matrimony. However, we do not think we can be accused of mere *parti pris* if we affirm that the convention ended on a note of grave and timely warning, high good sense and right social-mindedness in the speech of the Right Reverend Monsignor Robert F. Keegan, executive director of the New York Catholic Charities. Monsignor Keegan, who has just been elected first vice-president of the conference, spoke not so much of techniques and details as of the whole ethical substratum which must underlie a lasting social organization. He made an earnest appeal for wider and more equitable property distribution—"for many, not a few, to own the goods which are available"; he called for the courage of the pioneer in erecting a more acceptable order of life, and for a recognition of the absolute right of every man to fair opportunity and security. Reviewing the blind selfishness of the past, he warned his hearers of the danger that these very mistakes might be perpetuated today. "Unless we build a new order," he said, "the structure that will rise on the ruins of this depression will but crash again. . . . The NRA contains within itself the germs of dissolution unless labor is given an effective voice in the determination of working conditions." The signs of the time are many, and they point many different ways; but one of the most heartening, surely, is this repeated linking up of Catholic social thought with the ideology of the American people.

Challenging the Church

WHITHER is what in this country we vaguely term "Christianity" going? The term means not Catholic or Protestant orthodoxy, but that scarcely definable amalgam of Christian motives which the order of American society assumes and which is reflected in various acts of the government. Speaking at the General Theological Seminary Commencement, Dr. Paul Elmer More averred that it was going toward a "sentimental socialism." This is reflected, he felt, in a tendency among clergymen to swathe their talk about current affairs in the cotton batting of pseudo-collectivist musings on political theory. "The call of religion is first of all and last of all to a soul conscious of its own guilt," he said. We agree to this extent—a Christianity which assumes the essential goodness of human nature and holds that the evils abroad in the land can be removed by changes in the structure of society has succumbed to the most destructive of all heresies. It is inspired by a definition of God which reduces Him to an idol, though that be fashioned not of wood or stone but of the day-dreams of very nice people. There is grave danger lest this trend infect American Catholics also, by reason of their environment; and we shall not cease to say, cost what it will, that safeguards must be established against every possible identification of religion and social theory. On the other hand, we have felt that More's point of view, singularly like Karl Barth's in some respects, is also open to objection. Christianity is not merely a revealed plan for the relations between the individual and God. It is also, in the strict sense of the term, a society, with social responsibilities. This the Church has understood from the beginning, and this the Church will never forget.

What Leisure?

THE REPORT issued by the New York Committee on the Use of Leisure Time is construable to larger than local implications. Enforced leisure due to unemployment is not the particular consideration of the committee, as the unemployed are so "desperately interested in search for work" that they are not likely to avail themselves of the recreational opportunities for "normally employed adults" that the committee aims to study. "The leisure which in the past has been the prized possession of the few," says the committee, "is now the universal right of the many. We have, and apparently shall continue to have, democratic leisure." This leisure is estimated as follows: of the week's 168 hours, 77 for sleep, meals and personal habits, an average of 40 hours for work and 10 hours for traveling to and from work—leaving a balance of 41 hours of free time. For the industrial area of New York, this means an aggregate of more than

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200,000,000 hours of free time per week. Thus it is to be seen that the phenomenon of the new leisure is not a negligible one or one that should be left wholly to the exploitation of those who scorn the higher motives. The committee suggests that there must be no attempts at the enforced use of leisure or the essential quality of it is destroyed, but it does suggest that a democratic society must plan so "that the better things be brought into competition with the worse," with the reasonable hope that the free selection of the individual will be for the better opportunities. What are the better things, we may well gravely ask.

The Rewards of Mawkishness

NO DOUBT the funerals of Clyde Barrow and his gun-toting sweetheart, murderous desperados with a string of scalps to their credit, are just further incidents in the long narrative of contemporary American mawkishness. Every day the highways of the country see innocent human lives snuffed out by a traffic which no one cares enough to control, and the enormous sum-total of the tragedy of which interests hardly anybody. But a notorious criminal, about whose memory cling festoons of front-pages and big type, lures crowds of sentimentalists as ridiculous as they are menacing. At the funeral of Barrow, gladioli and roses were stolen as souvenirs; photographs of the dead man sold like hot-cakes. We respect the intentions of the Reverend Clifford Andrews, enlisted to soothe the emotions of the relatives and the nerve-wracked mob. He was in a tight spot. And yet nothing could be more serious than the national disgrace of sloppy, indecently pseudo-spiritual addresses of which his was a shining example. It is, of course, the right of every human being to have for his soul the prayers of those who ought truthfully to say, "There but for the grace of God, go we!" Prayer, however, is never a mockery of its own self—never an explosion into asinine dithyrambs the effect of which upon weak minds and hearts is to slay the sense of responsibility.

Priest or Playboy

"HE SAID nothing profound, but he made beauty, talking. Men do that when they talk about things they have loved much, and Americans often talk very well when they are not trying to be wise or funny." So Thomas Beer concludes a highly evocative sketch in the current *American Mercury*. The sketch is titled "Playboy" and is dedicated to Alice B. Toklas, perhaps because it has the style of her book, somewhat rambling but nevertheless definitely picturesque and evocative—the way conversation is evocative when it is mellow, spasmodic phrases exchanged between friends. The sketch is about John Reed. In it figure Albert de Silver, Thomas Lawrason Riggs, Arthur Hildebrand, Alan Campbell, John Crawford, Meade Minnigerode and Harrison Smith. "All these men came to dreary ends except Lawrason Riggs, who is a priest in New Haven," says Thomas Beer at the beginning of the sketch. Now our own conclusion stimulated by the sketch is to wonder again, we do it often, that our modern American writers of importance so preponderantly write about what they hate and despise; how unbeautiful that is and how unprofound; how we need a literature that shall be written out of appreciations, that will create realizable aperçues of a stalwart and amiable life. Perhaps this needs the appreciation of the reality of mystery, of the inescapable mystery, for instance, of tragedy as the arch-type of our life here, the way of the cross, together with the gifts of the Holy Ghost that, through grace, not only ameliorate the tragedy, but also give it significance so that a priest knows not dreariness but purposeful trials dignified by the responding human fortitude, faith and benignity.

Spain to Ohio to Spain

A PLEASANT international meeting, not notably more illogical than many other international meetings, took place on Corpus Christi when the Mayor of Toledo, Ohio, and several members of the Toledo Chamber of Commerce were guests of the Spanish government at the religious festivities at Toledo, in Spain. The sole actual link between the two places, of course, is their common name, which *came to the Ohio city not as a pioneer inheritance*, but through the literary offices of the Spanish-loving Washington Irving. There are other American cities—notably the classic group in New York State—which got names in this same arbitrary fashion. The practise was satirized, perhaps understandably, by Dickens's "New Thermopylae" in "Martin Chuzzlewit." Yet now it justifies itself. We are sure that the meeting at Toledo benefited all concerned. The Spaniards were so deeply gratified that they called Ambassador Claude Bowers, who arranged it, "the most sympathetic envoy the United States has sent us since Irving." The visiting Ohioans must have been honestly thrilled to view the city of Cervantes and El Greco, the home alike of the famous blade and the famous cathedral. And they must have been uplifted, as well, as all visitors have been immemorially, by the privilege accorded them of viewing the Corpus Christi festival. This is a ceremony of august antiquity and incomparable splendor, which has evidently been cherished as a national asset and possession throughout the country's varying political vicissitudes. May this official invitation, tendered to citizens of a republic where men and faiths are truly free, be a significant omen for the future of the Church in Spain!

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THE END OF A HERESY

By KARL THIEME

During the late months of 1933, Professor Thieme, a prominent Lutheran divine, teacher and editor, entered the Catholic Church not as a protest against the conduct of the "German Christian" movement but as a result of his study of the causes of that movement. A proposal summarizing the standpoint of himself and several associates was discussed in a COMMONWEAL *article of December 29, 1933. More recently there has been comment on Professor Thieme's position in the Catholic and the secular press.—The Editors.*

"IT IS necessary that heresies should be," wrote Saint Augustine. . . . The historical significance which attended the fate of German Protestantism at the beginning of 1934 can be correctly understood only when one regards events which have followed one another in feverish haste not singly but in some larger pattern. For what we have lived through in this year is, to use a succinct phrase, the end of the theologian-church as such; and now that this has collapsed in the mother country, we may well wonder if it can maintain itself much longer in the rest of the world.

The "Reformation" of the sixteenth century was, from the point of view of ecclesiastical history, a revolt of theologians against the highest teaching office of the Church (in profane history it was a revolt of princes against the empire). The theologians exist in order to serve both God's revealed word and the decisions arrived at by the hierarchy with the aid of the Holy Spirit. These they are obediently to repeat, to expound, to apply to problems current in their age, and perhaps also—for the sake of making difficult things clear—to put into systematic order. But the magnificent development of theology during the heyday of the Middle Ages brought about quite early a theological pride, a hybris, which is reflected, for example in this legend about Simon of Tournay: intoxicated by the applause which greeted his demonstration of the verity of the Faith, he is said to have cried out, "Christ Child, Christ Child, how easily I could have destroyed you had I wished!"

Here one finds a pathological and superstitious confidence in the assumed omnipotence of the human reason; and by way of antithesis there appeared a not less sickly irrationalism or fideism which despised the Divinely given light of reason, of the *intelligentia,* and hoped to find truth in the literal script of the Bible without taking into account whether that script was intelligible to human minds. Since the reader of the Scriptures must necessarily labor to interpret the meaning of what he reads—a labor, it may be, more philological than philosophical—this irrationalism did not mean that less importance would be attached to the individual. On the contrary, the more the power of the healthy human reason to weigh the meaning of its interpretation of the Scriptures was denied, the more needed was the theologian who served as an expert in saying how God had actually meant His word to be taken. Rationalists and antirationalists agreed in this, that they believed they could comprehend intellectually the "pure doctrine" independently of the body of the Church, and as it were pour its spirit into their bottles. They believed that those who knew this doctrine well could judge all the problems of life by appealing to the highest authority, namely God Himself. In reality this can be done only by the Church through its appointed spokesmen, because it is only in the Church as a whole that the Holy Spirit dwells, Who has the secret of truth. The autonomous Word which is spoken in the concrete decisions of dogmatic history is served by theology, which is ancillary, expository, systematic, and preparatory only. It cannot be anything else. For the individual investigator or thinker—as well as the sum-total of such investigators and thinkers—possesses only a part of the entire truth, which the Word of God is (John, xiv, 6). Even if an individual knew all the sentences uttered by the Church up to a given moment, he still could not add even the smallest statement authoritatively, unless he bore the real responsibility which grows out of the position occupied by the supreme pastor over all —that is, unless he spoke as Pope expressly *ex cathedra.* This fact is, in the current fashionable phraseology, phenomenonologically evident, or evident *a priori.* We cannot be surprised that it should have been forgotten when those who were thus limited in authority as theologians felt that, in the face of corrupt Popes and a Church badly in need of reform, they were the sole champions of truth, as that is conserved in the Scripture. Nevertheless they did not suppose that they could reform the Church from their pulpits, by means perhaps of a mass movement. They turned to the authority of the State, which according to the universal agreement of the late Middle Ages was, as a *membrum principium ecclesiae,* entrusted with the *ius reformandi* if the spiritual powers failed.

This authority of the State was gladly ready to be appealed to on questions of religion, of Divine worship. It would have been obliged to declare itself incompetent to render decisions, if

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it had been appealed to in questions of faith, of the content of the creed. But in matters of the "outer forms," the questions of the organization of the Church, it thought it had the power to act. Only on this basis was it at all possible that the famous Reichstag of Worms, 1521, brought before its forum the incident of the call for reform issued by the Augustinian monk and Wittenberg University professor, Martin Luther. Only for this reason was the Reformation discussed before German assemblies during decades, until the Council of Trent, as the final court of appeal in the Church, acted—at a time when, it is true, the separation was no longer avoidable.

For in the meantime there had been formed at these assemblies the first political party sponsoring a "view of life"—the party of those "protesting estates," of princes and free cities, which were determined to carry out against the will of the emperor and his realm the Lutheran reformation in their own territories. And when the Council decided to seek reform of another kind, and to purify its work without sacrificing any jot or tittle of its substance, which had in many ways been attacked by Luther and his followers, the "protesting estates" refused to abandon the position they had gained, after many a struggle, by the Peace of Augsburg (1555).

The teaching authority was lodged in the new, so-called *Landeskirchen,* which no longer recognized the papal and conciliar authority of the *Una Sancta Catholica,* and with the theological faculties. Every more important prince had "his" university, and to it was assigned the task of seeing that "faith" and "pure doctrine" were not impaired. For one placed the greatest importance not on teaching anything new (although this was really done) but one sought only to conserve in complete loyalty the unadulterated teaching of the Scripture and of the primitive Church, from which, said the Magdeburg *Centurien,* Rome had fallen away. Then one sought to carry out the religion, the worship of God, in exact conformity with teaching. The task of warding off error was confided to the universities. These therewith received, under the old Lutheran dispensation, an importance granted to them nowhere else in the world. Calvin's "Vénérable Compagnie" consisted, as everyone knows, of teachers *and* pastors. The jesters had it that the "paper Pope" of the Lutherans was not the Sacred Scripture but the authority on Scripture, the professor.

Only after one has understood this can one grasp the important rôle which professors and universities have played in German history during recent centuries. (Those who wish to pursue the topic further may find useful a book upon which I myself have drawn, Eugen Rosenstock's "Die europaische Revolutionen." Compare also, for details concerning the teaching authority, the first chapter of "Die Augsburgische Confession," by Karl Thieme, Senior.) Here also lies the key to what happened in 1933. The evaluation of the professor remained unchallenged so long and in so far as it went hand in hand with the princes or at least took no action in public life without their support. The professor was there to teach the pure doctrine, the theory; the prince was responsible for the practical application. The politically active professor—he was normally in opposition to reigning conditions—was either a comic figure in Germany or a tragic failure.

After the collapse of 1918 all this was changed. It was not accidental that, next to the nobility, it was chiefly the university group which clung in preponderant majority to the monarchy. Nor was it just a coincidence that the bitterest disappointment grew out of the failure of President Wilson—a politically active professor—to establish the Fourteen Points he had so solemnly proclaimed as the real basis for the Treaty of Peace. At this point people began to feel that the "realm of the spirit" was not merely an affair which concerned harmless theoreticians but also something which could be used as a dangerous weapon against the German people. The consequence was a repudiation of that realm. Of course much must also be attributed to the fact that a number of intellectuals, who had decided against the monarchy, very naturally became prominent during the years immediately following the Revolution and attacked, especially in the daily press of the Left parties, the whole German past in a manner unworthy of intellectual tradition and guaranteed to keep open wounds which might otherwise have healed. It was the function of the extreme Right press to keep this conflict going.

University circles in particular resented bitterly the fact that some outsiders in their own sacred demesnes did not hesitate to carry out a fight against the past, being then encouraged for their part to wage warfare against the present. And so, after a number of minor incidents, the year 1925 brought the so-called "Lessing case," the occasion for which was the action of students against the teaching of the unofficial Jewish Professor Theodor Lessing, of the Hanover Institute of Technology. The students resented Lessing's articles attacking the election of President von Hindenburg in the press of Czechoslovakia. Thoughtful men at that time proposed a carefully reasoned solution of the problem. Their idea was that men of bad repute, one of whom Lessing indubitably was, ought not to be permitted to teach courses which students were obliged to attend, but should, for the sake of the principle of academic freedom, still be licensed to teach. This principle was indeed that upon which the whole authority of the German university rested, being in essence the same freedom of conscience to which Luther

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had appealed at the Diet of Worms—the freedom by reason of which the world at large believed that a German professor was more likely than any other to teach truth for truth's sake, without "prepossessions" or private interests.

But passions were already then too deeply aroused to permit of so temperate and wise a solution of the problem. The Prussian government took refuge in the slovenly compromise which gave Lessing a position as a research worker. Thus the first breach in the defenses of freedom had been made, if one ignores a minor pre-war occurrence. Openly or privately the battle of student activists against individual professors never again ceased. During 1931 there occurred the "Dehn case," which attracted a great deal of attention. But now the development had gone so far that a man of unimpeachable integrity, a theologian appointed by the university faculty itself, was attacked in the grossest manner because of a few dubious remarks he had made about conscientious objectors. After a struggle of a year and a half, he was driven out of the university.

What had slowly been undermined during these years—before the upheaval of 1933, one must note carefully—now broke down completely once those groups gained control which had hitherto been conducting something like a guerrilla warfare. It was the tragedy of the older monarchistic professors that, as a result of political passion, they became for the most part grave diggers of their own liberty. For now they could no longer complain that their sacred tenure was abrogated. For had not many of them secretly, and at last quite openly, abetted the dismissal of confrères whom they disliked and attacks upon whom by students they permitted and sympathized with?

These academic events cannot be separated from what happened in ecclesiastical politics, which in turn cannot be studied apart from the university, though outwardly they may seem independent. For the same concept which had slowly permeated the professorate—that teachers were not primarily responsible to their own private consciences, but rather to their people—this same concept it was which also revolutionized the churches, as soon as these no longer wanted their servants pledged to accept the private, subjectively conscientious interpretation of the Scripture by individuals (i. e., the freely chosen academic teacher) but bound by a "group" concept of religion by the people and subject to removal for failure properly to understand this last. The belligerent élite which had conqured the political leadership of the German people now merely reserved the right to say what was "of the group."

The second instalment of this article will appear in the next issue.

AMBULANCE CHASING

By DONALD C. ANDERSON

AS A CLASS lawyers are affected more directly by economic conditions than are the members of any other profession. The physical and moral well-being of an individual is ordinarily a matter of greater concern and attention in bad times than is his legal peace of mind. To this fact may be added the patent observation that in times of general economic depression certain more or less constant sources of a lawyer's income are either curtailed or removed: real estate transactions decrease, decedents' estates grow smaller and even cautious business men, themselves faced by financial stringency, avoid the employment of counsel consulted formerly for every business detail. This results not only in materially lessening the income of the average lawyer, but also in presenting him with leisure.

That there is a close relationship between the law and economics is evident in the enactment of statutory codes and also in the development which has taken place in the practise of law. The canons of ethics first adopted by the American Bar Association in August, 1908, included ten canons dealing specifically with economic questions as distinguished from those problems concerned with the oath which is taken when an applicant becomes a member of the bar. The adoption of these canons followed immediately upon the financial crisis of 1907. In 1933 the American Bar Association formulated several amendments to its canons which had been augmented in the two preceding decades by the adoption of a number of economic canons. These amendments were concerned almost entirely with problems created by a changing view of the lawyer's profession and by situations developed in our present business unrest.

More striking than the adoption of any code of ethics, however it may depend upon external conditions, has been the record of bar investigations and popular demands for reform in legal and quasi-legal circles. A sweeping investigation of so-called "negligence" cases in Philadelphia was coincident with a similar investigation in New York under Justice Wasservogel, and close upon the heels of this latter investigation came the Seabury probe of the entire legal structure of the City of New York. The success of these investigations was echoed in probes which followed in

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Milwaukee, Cleveland, Chicago, Pittsburgh and St. Louis. There has since been a popular demand for the reform of practises ascribed to the "lawyer-criminal," cohort, defender and partner of organized crime. For in bad times lawyers, whose means of livelihood are vitally affected, are tempted by the enticements of the actual or fancied profits to be realized from questionable practises.

By the adoption of the canons of ethics in 1908, the American Bar Association recognized that the practice of law in America had swung definitely from the traditional English ideal of a profession to the popular American belief that it is a business. More recently it has been accused of being a "racket"; tendencies among certain members of the bar have given ample popular credence to both the belief and the accusation. In no branch of legal practice can clearer proof of this changed attitude be found than in the practises of specialists in damage suits arising from personal injuries; in the activities of lawyers who, for economic or other reasons, have adopted the habits and methods of the "ambulance chaser."

Even in those times when business conditions are stagnant and many people are unemployed there is no material decrease in the number of traffic accidents or personal injuries, and the assertion of claims for injured plaintiffs is both a prolific and profitable business for the lawyer in good times or bad. When the lawyer attempts to secure the claims of such persons either personally or through the instance and solicitation of others he becomes an ambulance chaser, the client becomes a pawn and the defendant insurance company in the great majority of cases becomes the maker of a draft.

The existence of solicitation on a nation-wide scale is no longer a matter of speculation, for definite proof of it exists even in the smallest hamlet. When it is proved, disbarment results for the lawyer under a clear line of judicial decisions, and for an equally apparent reason injunction proceedings or criminal actions await the solicitor. The public at large pays an increased rate for liability insurance. What does it mean to the victims of both injuries and ambulance chasers?

The canons of the American Bar Association and statutes against barratry and champerty outlaw solicitation in many of our states. It is, therefore, a practise which must be indulged in swiftly after the occurrence of an accident, surreptitiously and upon a person who is impressionable and for best results either slightly stupid or shrewdly avaricious. General practise dictates that an injured person should be approached within twenty-four hours of his injury and signed to an irrevocable power of attorney, preferably while he still suffers from the effects of an anesthetic or at least from shock. Long experience also indicates that to the injured victim should be exhibited photostatic copies of checks in large amounts paid for the settlement of claims, cigarettes or candy supplied in quantity, arrangements made to guarantee the payment of hospital and medical expenses and a minimum of stress laid upon the terms of the power of attorney.

A skilful solicitor is one who can pick out also the essential elements of liability in any accident case and deftly shade or color the recollection of the victim until the latter becomes imbued with the belief that his injuries were incurred in such a manner as to make the case one of open and shut liability on the part of the prospective defendant. To some degree there rests upon the solicitor a duty to magnify the pain and suffering of the client, although the attorney is more adept ordinarily in phrasing agony for the ears of a claim adjuster. In the event that the client is possessed of a cunning mind, magnification of the liability, as well as of his injuries, is a simple matter. In cases of dubious liability, however, a solicitor may be called upon to find or procure eye-witnesses much along the lines of the old English idea of the wager of law wherein the party with the greater number of witnesses triumphed. Then, too, the injured party must be cautioned repeatedly against talking with anyone except his lawyer about his accident or injury and also against revealing to anyone how his lawyer was retained.

For all of these services, to which the lawyer is actually or constructively privy, the lay solicitor receives a portion of the lawyer's professional fee. He may receive this compensation as an investigation fee to conceal its actual nature or he may receive it as general salary so designated for the same purpose.

A six-year-old daughter of a poor widow had both her legs crushed by a street car. The mother's first knowledge of the accident came from a "runner," the popular term for a solicitor, who took her to the hospital where her daughter lay, assuring her en route that she would have a better case if her child died. He solicited her case on three occasions within the next six hours.

Solicitors representing five different attorneys and an attorney in person forced their way into the hospital room of a man suffering from a brain concussion within twenty-four hours of his injury; three of them secured powers of attorney, one from the man himself, one from his wife and one from his father. A member of the bar testified that he had taken a power of attorney from a client in a coma, that one of his solicitors had used an assumed name and that he had approached witnesses and asked them to alter their testimony. Solicitors testified that they had approached witnesses, had changed the sites of accidents to appreciate liability, had altered facts for the same purpose and had retained fees from settlements made with their employers' clients.

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A general consideration of the evils which are inflicted upon the victims of these iniquitous practises shows that first of all claimants are bothered, annoyed and in many instances actually harmed by solicitation at times when they are in no condition to be interviewed. A man or woman suffering from shock cannot conceivably discuss intelligently the details of an accident, let alone its legal aspects. The possibility exists that in cases of head injuries permanent harm may be caused by insistent demands for concentration. Certainly the solicitor possesses a decided advantage in dealing with persons under a physical disability.

In the second place the very nature of the practise, which to be successful must be conducted on a large scale, assures its victims that their interests will not be protected properly. The ambulance-chasing attorney desires quick settlements with a minimum expenditure of effort; he has neither the time nor the desire to investigate a claim thoroughly, nor the ability or wish to prepare a proper statement of claim. He handles a large volume of claims in which his chief interest is financial profit for himself. As a consequence, severe injuries and legitimate claims are often composed for absurdly small sums, claimants are deprived of careful counsel when it is most needed, and the personal interests of the ambulance chaser transcend those of any client.

Then, again, in those cases which actually reach trial the door is opened to perjury, often because of faulty investigation or the lack of any investigation. Clients are told that to support a recovery their testimony must contain certain essential elements. The attorney in so advising a client runs little risk of disclosure or of involving himself in subornation of perjury, inasmuch as the delay occasioned before trial creates an impatient greedy desire in the mind of a client which more often than not leads him to embellish any casual suggestion made by counsel to the point where no court could, even by a stretch of its judicial imagination, implicate counsel. It is a pathetic commentary on our court systems that the criminal dockets are not crowded with perjury cases for, since 90 percent of our negligence cases depend upon fact alone and the testimony in those cases must reveal flat contradictions of fact under oath, perjury must be committed by one side or the other.

A consideration of the financial results achieved by plaintiffs represented by this class of lawyers is illuminating. The usual contingent fee agreement, incorporated in the original power of attorney, provides for an attorney's fee of from 40 to 50 percent of the gross amount recovered by settlement or suit; this percentage can be justified only by exceptional ability or an excessive investigation or solicitation fee. The plaintiff pays the costs, the hospital bills, medical bills and special witness fees from his portion of the recovery after the deduction of counsel fees. In consequence, there are many cases in which the plaintiff receives less than the lawyer, cases where even the runner receives more than the plaintiff. Then there are those sad instances, all too frequent, when the net result of litigation to the plaintiff is the payment of a portion of his expenses, no award for his pain or suffering, while the lawyer receives a full fee.

A woman with a permanently lamed leg received $1,200 from a $6,000 settlement, the balance of the settlement going to her attorney for fees and expenses, the latter of which he neither incurred nor paid. Twenty cases secured by solicitation, netted one attorney $13,000 and his clients received, after the deduction of expenses, $7,000. One case alone brought him a fee of $4,200, while his client received a gross amount of $2,000. In one instance the attorney secured a retainer of $200; the outcome of the suit was a six months' jail sentence for the client for perjury.

Regulation of the ambulance-chasing lawyer or of the unethical practitioner by Bar Associations is ineffective and feeble, since most of our associations have only limited funds and a natural professional pride influences a lawyer not to take drastic action against a fellow member of the bar. The use of its inherent power to disbar by the Court, of which a lawyer is an officer, coupled with an aggressive Bar Association, secures better results. To obtain lasting reform from within, however, Bar Associations must join with vigilant Courts in the enforcement of punitive criminal statutes against solicitation. In most of our states such statutes have yet to be written. They should follow a pattern as business-like as it is unambiguous; one which frankly recognizes the evil and legislates it out of existence. Also there is needed a national legal aid society to handle the claims of indigent litigants and to advertise its functions. The public should demand proper legislative measures to meet the issue.

If civic interest can be centered upon the problem, there exists the possibility that a dignity approaching that of the English Inns of Court can be attained for our Bar Associations. There exists the hope that at some not too distant date the fictitious and unjust claim will not reach the court, because the entire practise of law will lie in the hands of those who, by intensive study, arduous and meticulous examination and searching experience, have become zealous guardians of the honor of our Courts. This can be accomplished only by the numerical restriction, not of lawyers, but of law students, by a complete divorcement of politics and business from the law, by the enactment of statutes placing in the hands of appointed, not elected, judges the selection of barristers who shall practise before them and by the reawakening of an appreciation of the meaning of an oath on the part of America's practising lawyers.

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NIGHTS WITHOUT END

By JOHN McGURK

THROUGH the columns of THE COMMONWEAL, this part of Canada, the Northwest, along with other parts of the world, has become acquainted with much intellectual and practical interest, including the *Catholic Worker* of New York. In fact, before Dorothy Day went "Catholic Worker" and "Lady-Knight-Hospitaler," one of her articles called "Real Revolutionists" was our foundation for a lecture in a frontier-town hotel dining-room. It was given, by invitation, to sixty or seventy farmers, grain-men, ranchers and teachers. They all, men and women, frankly declared: "Of course, we are Socialists, Father." When Saint Alphonsus Liguori found a holy fellow among the Neapolitan cab-drivers (A. D. 1776) he gasped: "Gloria Patri! Saints among the coachmen!" Well might we gasp: "Glori' a Patre! Socialists among the sourdoughs!" (A. D. 1934).

When D. D. of East 15th Street arrived home from O'Neill's play, "Days without End," she paid us a great compliment—devoting a column to a critique of the play and slyly joshing it was for our distant benefit. In "God on Broadway" she also mentioned the moose for which there was no room in the House of Hospitality. Good heavens, we meant to shoot it before sending it!

Anyhow it's no harm returning the compliment through the hospitality of THE COMMONWEAL. And we might say something about "Nights without End" and "God on Athabaska"—since we too know we shall never get to Broadway to see "Days without End" and Broadway will never get to us to see "Nights without End."

Of course, that isn't the real name of our play, but it must do for publication. It may come as a surprise to the "effete East" to think of northern sourdoughs staging plays. But let me say that "north of 55" there are many wonderful people, cultured and clever. It's an intense land, in everything but religion—although every known demonstration seems to have hurried its missionaries to this hub of the North to be "in on the ground floor" for the growth. There are seven grouped together right here and all active. One little portable organ is often rushed from sect to sect. The Salvation Army alone remains in grand and solitary possession of the big bass drum. Nobody has yet borrowed it for directly religious purposes.

And, indeed, for secular music there can be boasted a real symphony orchestra. The *maestro* is a Great War Vet, has a magnificent handle-bar mustache and doesn't believe in God. The big horn-blower is a half-breed Indian and no longer believes in the Catholic Church.

There is also a "Male Voice Choir" and they beat us to the March 17 celebration and are putting on an Irish concert. I am told that last year the local Chinese restaurant keeper, who is a member, sang, "Ireland must be heaven for my mother came from there."

But in dramatics—that's where the northerner "shines like an Arctic star" and where democracy reigns supreme. Last year just as I had arrived here, there were great preparations for the Musical and Dramatic Festival. The Union Church entered a one-act play called "The Bishop's Candlesticks" (by Dumas?). The minister decided to play the bishop. He borrowed a cassock from the Anglican minister, and took our prie-dieu. During rehearsal his wife told him he made a hopeless bishop and suggested he try Jean Val Jean, the villain (which he did and was a perfect one). Then he came back to ask me to take the bishop's place. However since Canon 239 says a priest isn't to take a bishop's place, I didn't. Proving the North democratic and the Romans inelastic in any latitude.

This same Union Church group played the "Admirable Crichton," which of course floored them. On a lower latitude, about 500 miles south, there is a Little Theatre Movement and they sort of try to inspire the northern groups to tackle a lot of "deep-browed Homer" stuff filled with "repressions" and "robots" and "machine-age subtleties" and all that. I somehow fancy that with either the hearts of Vikings or the simple faith of children they'd tackle "Days without End" if they could lay hold of O'Neill's MS.

But *our* play, with the thunder of "health and gusto and headlong unity"—that's the thing for us! No repressions, no robots, no machine-age subtleties—and as for sins, these (except Shiela's) are nipped in the very bud.

For the ugly-tempered squire usurping Castle Rohan; for the "meddling pack of monks with chests of papers" proving Clifford's claim; for gentle Mary, friend of the poor, the lame and the halt; for Cauth, the prophetess, "sharp-tongued roving vagabond"; for little Shiela with a gypsy philosophy of life; for the "pooka" and "saints and fairies both"; for the ruined monastery of St. Finbars (which we copy from Glastonbury Abbey)—Stevenson would have to love it. And if for none of these, then at least for the fact that the secondary villain is Scotch and not English, this Irish play would be worthy of pens as famous as those of "Robert Louis," or "Richard Dana" or even "Dorothy D" (Irish "D").

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Even when the squire, frantic from fear of loss in love and land, dutifully endeavors to express the fourth deadly sin—of thought—and robustly seizes "Cauth and her lying dreams" by the throat and the coast seems clear for a cold-blooded murder, our hero (we hope and insist) will arrive at the proper moment to save the play for "health, gusto, etc."

During rehearsals when he is late for the rescue, he calmly suggests, "Let's try it again"—to Cauth's unfeigned fury. If he is late (or early) the night of the big production, there will be a murder, but he'll be the corpse—we'll see to that.

Of course mistakes will happen: we saw that—or our ancestors saw it and we read of it—when the great Salvini was playing "MacBeath" in Edinburgh. It was in 1890 or thereabouts—at least before Stevenson died, because he wrote up the play. During the opening performance Banquo's ghost sort of upset the apple cart by coming on too soon twice and too late once—all within a few minutes and the one incident. Probably that is what R. L. S. means by "headlong unity": going head over heels!

Nor does the "health" of the play come a cropper in Shiela's sin. For this is the one that is not nipped in the bud, and it is or was against the Commandments of God, a sin against social justice. There is no sincere sorrow, no purpose of amendment, and yet—but here it is!

Clifford:
"You wouldn't steal anything, would you?"
Shiela (aged six) (indifferently):
"Yesterday I crawled through a hole in the wall and stole an apple."
Clifford (pretending to be horrified):
"Stole an apple!"
Father Bernard (also horror-stricken):
"My! My!"
Clifford (to Father B.):
"Sure, females have a weakness for apples. They inherit it."
Father B. (reprovingly to Shiela):
"You shouldn't have done it, Shiela. It was only a little sin—but a sin for all that."
Shiela (still aged six) (stoutly and shaking head):
"Cauth said it was no sin at all."
Father B.:
"And how does Cauth make that out, I'd like to know?"
Shiela:
"Well—she says it is the" (hesitates, uncertain about the big word) "*intention* that makes the sin."
Father B. (emphatically):
"Well, your intention was to steal the apple, wasn't it?"
Shiela (after a puzzled pause, then stoutly):
"My intention was to steal a *sweet* apple, but the one I did steal was *sour!* So Cauth says as there was no intention, there was no sin."
(Father B. and Clifford are stumped. Clifford mentions he may change his Father Confessor if Cauth settles consciences as easily as that!)

Thus our play is saved—saved for "health and gusto and headlong unity," if we are sure what this last really is.

And now, as Mr. Skinner would say, a word on the cast itself—off stage. We have one player, the thundering squire, who was a professional for three years in M'real "and so he plays his part."

Little Shiela, six years old, is a darling little half-breed Cree Indian. All the white kiddies looked like bobbed Swedes—and she, with her long, black curls and big, round eyes was a happy Hobson's choice.

Cauth, in her own self, used to live in India, can talk (and sing) Hindustani and, being Anglo-Indian, is half "High" and half "Brahmin," although I'd say and "G. K. C." would say, "She's a whole 'Blue-Domer.'" However she cheerfully falls to her knees before the big leaning Celtic Cross to pray for the dead, in the Ruined Monastery Scene, Act III, Scene 1.

It's a queer company, all the way through, and only such a one could be assembled 'mid the Northern Lights, which are still to see their strangest sights.

In conclusion, let us say "good-bye" to "God on Broadway" and wish success to "Days without End," and manfully admit that while we were somewhat chagrined at being columned in the letter column of the *Catholic Worker,* we were also filled with thoughts of jealousy and sympathy at other references in the pages of that sturdy little paper.

Our hearts burned in sympathy for the "poor homeless men who keep clean by going to the public baths to wash out their underwear and put it back on again wet." The New York commentary said: "Rather than such dank cleanliness, I'd prefer good warm dirt." As for us, we are jealous of the public baths—up here we can't even have a private one, for only three or four "aristocrats" have tubs. So what can the lower "castes" do but go "good cold dirty."

"And so from hour to hour we ripe and ripe, and then from hour to hour we rot and rot—and thereby hangs a tale."

But somehow we're all happy.

Is it because our play (on the stage and off it) still has "health, gusto and headlong unity"? I know not—God knows!

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MILES IN THE RAIN

By ROBERT SPARKS WALKER

THREE thousand miles in the rain on foot is my record during the last few years. When my impressions of the world about me become uninteresting, I shift the gears for my own mental salvation. The lever I use is walking in the rain, especially on a very dark night.

At the age of fifty-two, I am still able to look back thirty years into the past and enjoy mentally the pictures of little journeys on foot which hang in handsome frames well preserved in my skull. Yet to the average person who cares little if anything about walking, especially tramping about in a heavy rain, such adventures are to his mind evidence of a silly crank or a simpleton.

There are times, however, when the mental chamber and its contents, strong or weak, need a thorough cleansing and a stimulating tonic just as surely as a man's feet, hands and body need their frequent ablutions in clear water. There are a number of methods which may be employed satisfactorily to give the mind its cleansing and rejuvenation, but so far as I know, the most wholesome way in some manner involves direct contact with Nature.

Nature knows the danger of the overdose, mentally, and she skilfully avoids the repetition of the same events and the same program, despite the fact that twenty-four hours still make a day and the day is still divided into darkness and light. When a person goes into the woods, or into the fields, he never knows what wonders he is going to observe, or what program Nature has ready for that particular hour.

Of the many walks I have made in the rain, memory of two of them stand out prominently.

A Sunday summer afternoon while I was out walking on top of Lookout Mountain, three miles along the road, a thunderstorm overtook me. I sought shelter in a farmer's barn until the fury of the storm was past, and then to avoid being overtaken by the night on a strange, dark road, I set out on foot back to the street car line, just as the clouds let the "kitten die," as we used to do, with the old grass rope swing hung between two blackjack trees. The aftermath of such a storm is calm and peaceful, and always appears to me as the earth's apology, or penance, for the fury of her angry spell. At any rate, the after-fall of raindrops softly and gently massaged my face. Then the clouds settled down, so dense, and so grey, and so quiet that I could see nothing ahead of me. I could only determine the road from the grassy or leafy earth by the wagon rut that was visible but a step at a time at my feet!

The world was a dripping delight on all sides, and there I was enjoying an adventure that I had been craving since childhood—a leap into a thunderhead and a walk about its snowy peak! I was in its midst, and plunging through. The sun was set, and night seemed fast approaching. A little sunshine can make the most angry-looking cloud smile and laugh and giggle; but without sunlight, no cloud changes its grave countenance except to scowl and frown and wrinkle its forehead in a grouchy expression. But since I was inside my cloud, its facial expression I could not discern. It neither smiled nor frowned.

The keen flashes of lightning and the blowing gusts had already cleared my mental crevices of every swinging, dusty cobweb, and there I was applying the tonic so mild, so sweet, so simple, that there was nothing commonplace or trite in the entire world! The earth was new and fresh again, and I was attacking it as avidly as I did when I was two years old and swung my white bonnet and roved through the blossoming white clover path that was feeding ten stands of honeybees in an apple orchard.

It was well that the road I was on was far too rough to attract the automobilist, and fortunately none of the mountain people owned a car, for the clouds were so thick that an automobile coming either way would have flattened me out in the road. Following a wagon rut like a piece of string, with only a foot or two visible at a time, strained my eyes and gave me a stiff neck and made the three miles apparently lengthen into thrice that distance. I passed a few houses, of course, but I never knew the time or place of my passing. Orchards and fences at times I knew were about me, but they were no more visible than were the pines and the oaks that stood stately and dripping along the wayside and of whose presence I was never conscious. I was simply inside a cumulus cloud that was silently waiting and planning another attack on the earth with electric batteries and loads of raindrops for bullets and gust for powder! With darkness fast coming on, and no lantern or flashlight to enable me to hold on to the visible thread at my feet, I knew that the cloud would win in losing me should I fail to reach the street-car line before pitch dark.

Save the eye-strain and the stiffness of my neck there was nothing disagreeable about the walk, and for once I found it easy to concentrate my mind on one thing, for I had to search diligently to hold on to the wagon track at my feet. I had no compass, and while I was aware that my road was leading me northward with many a curve to the right and to the left, yet it appeared perfectly

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straight. In a cloud after a rainstorm, trees continue to drip, and I could not find a dry place for shelter. My only refuge was the road, walking, or sitting, or standing, or sleeping.

Darkness finally came. A cloud like this one is an absolute slave to sunshine. A snow can drive the blackness from the night with its hosts of air-bubbles, but when a cloud descends on top of a mountain it adds no light to the surroundings. As for me, my behavior was changed to that of a humble spanworm. With the palms of my hands I smacked the smooth track. It was my first experience in sighting a path or road through my fingers. But the plan worked successfully, and I had not traveled a hundred yards walking as the wolf and the bear walks before I sensed the cold steel street-car rail, where I rested until I could hear the rattle of an approaching electric car.

The second notable experience of a walk in the rain was on a mid-January evening in a blowing rainstorm that had the flavor of an April shower, save that the lightning and thunder were missing. The all-day showers had given me a fascinating time to write indoors, but my feet were craving the earth. I buttoned up my heavy overcoat, put on some rubbers and raised an umbrella. The plunge into the darkness was easy after this. I was in the city, but as far as the sight of human beings was concerned, I might just as well have been a hundred miles in the hills. The average adult wearing clothes is as shy of the rain as is a cat, and if one craves solitude in the residential part of a large city, he can find it on most any rainy night. The water fell so fast that the sidewalks could not shed it quick enough to get it out of the way of my shoes. The streets were even more delinquent in their work. Gravity was on duty as usual, but the task was difficult. Each large raindrop on striking the watery surface gave up its momentum in the shape of a Jimson blossom. Ten thousand corollas of Jimson flowers spread themselves out before me under the street lights, which silvered up their crinkled edges. What singular beauties one misses if he fails to go walking on a dark night in a city when the rain is falling in heavy splashes! And then came the reflected light, which skidded in crooked gestures for blocks away, through the streets and on the sidewalks, making many old dreams of adventures into strange lands and strange places come into reality! One may marvel over man's genius in the construction of straight streets with apparently smooth surfaces, but he is a bungler compared to Nature. Nature nears perfection, and a reflected light on a rainy night discloses the crudity of man's work.

Adown the long line of telephone wires millions of raindrops gathered in little social lines, set as thickly as I have seen purple martins rest on the oscillating wires. As soon as one drop of water lost its hold and fell to the earth, out of the night another drop mysteriously appeared to take its place. What twinkling jewels they became! And yet, the green hedgerows and the bare arms of deciduous trees were as elaborately decorated.

For an hour I walked over the floor carpeted with aqueous Jimson blooms, while miles of swinging jewels dazzled my eyes between me and every street light. One hour's walking in a busy city without meeting a single pedestrian reads like a falsehood! Yet that was the record of this walk.

The automobiles, parked along the way as peeved and as solemn looking as black beetles when sullen, told a story of a generation of people who prefer shelter. "A fool, of course, or a lunatic goes tramping with smiles on his face," will be the reward of every nocturnal walker in a rainstorm. The average person is so set in his ways that when a man is observed doing the unusual thing, he becomes eccentric in the minds of the rest of the people!

What a fortunate circumstance it is for fishes that they dwell in water! What other known creature is more fond of fish than is a cat? Yet, where is the cat that will not flee from water, even walking on a damp surface? Cats are nocturnal, and their presence is noted by their nocturne, yet on my many tramps on wet evenings I have never met a cat!

The absence of both cats and human beings gives one the opportunity of enjoying the solemnity, the beauty, the stillness, and the supreme silence of the mountains in the residential section of almost any city. He who craves to mount higher and higher mentally, physically, and spiritually, must seek such situations once in a while, or his movements become descents instead of ascents.

Perhaps the dangers from walking in the dark rainy nights seem to multiply, as remote as they are. Pickpockets, highwaymen, fallen wires charged with electricity, and that of being struck by an automobile may be risks that no person will fear if he has good limbs, good ears and keen eyes!

As for me, I find life as I desire it to be, best attainable, only when I permit myself to be plunged into an environment so different from the daily routine that it will wash away all the humdrum and the commonplace, the mental scum that naturally accumulates in common channels, and will leave the body, the mind and soul freshly invigorated. If I did not find walking in the night, and especially in a heavy downpour of rain, capable of performing this apparent miracle, my record would not disclose a sum total of thirty thousand miles on foot within the last twenty years, out of which six thousand miles have been traveled at night, and more than three thousand represent adventures on foot during heavy rains on as dark nights as has ever enveloped the earth.

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THE SHINING CITY

By PAUL BUSSARD

IN THE morning the youth emerged from the forest and stood still in amazement. He was looking upon a great plain with grass and trees and here and there a brook. In the center he saw a hill and, on top of the hill, a city shining in the sun. The hill itself was perfect, not too high but high enough. But the city! Indeed the walls about it were beautiful only because of their massive strength; but the turrets caught the morning sun, the spires splintered light, the bronze domes blazed, the banners unfurled themselves in the soft wind!

"Ah!" said the youth, "I must go there."

But then in the distance he saw that people were sitting under the trees and beside the brooks in the plain.

"Perhaps," he thought, "no one dares enter that city. Perhaps it is the possession of some terrible lord who punishes entrance with death. I shall inquire." And he walked toward the nearest group.

The men and women paid him no attention. They were laughing and talking to each other as they sipped something out of glasses with slender stems. The youth understood their language but what they said was confusion. When one finished speaking, another immediately began with the concluding words of the one who had just ceased. And the youth was confused to hear the second conclude with the opening words of the first. Then a third began with the end of the second speech and finished exactly as it had begun.

"Doubtless," he thought, "this is some sort of game."

And then he interrupted the fifth speaker, who was just concluding with the opening words of the fourth, by saying, "Dare one go up to the city?"

"We are falling in love," said the lady looking at him from over her glass.

"Even so," said the youth more boldly, "can you tell me if I may go up to the city? You have been there of course."

"That city?" said the man whose turn it was to speak. "No. Why should we go there? We are falling in love."

"Yes," said the lady dreamily, "we are falling in love."

And then all the ladies, making their eyes great, said, "We are falling in love."

The youth bowed very gravely while the ladies admired his golden hair. "I am sorry I interrupted. You will excuse me?"

And then he walked away wondering what would happen if the next speaker should have forgotten his cue.

Soon he came to a man sitting alone beside a brook. The man was looking at his reflection in the water, and being very pleased, for about his brows was a wreath of laurel.

"Is it permitted for one to go up to the city?"

"I am famous," replied the man. "This wreath is my immortality. My reflection is always before men. Is that not wonderful?"

"I think," said the youth, "that later the wreath will wither upon the head, a head will shrivel beneath the wreath, or else some careless person will throw rocks in the brook. You have been up to the city?"

"I am famous. The city? How the people envied me when I was given the laurel. They say there is no water there and all the citizens are thirsty."

He leaned over the brook again and became so interested that the youth was able to walk away without causing him to turn. He walked further around the hill and now he could hear the voices of many people singing in the city. It came softly to him on the breeze and he thought the rhythm not unlike that of the great banners undulating up there on the turrets.

"The lord of that city cannot be so terrible," he thought. "Else, how could the people sing so softly?"

Now he came to more persons. Disdaining the shade, they reclined in the sun. They conversed only in half-hearted sentences. As the youth approached, he heard a man begin a sentence and then stop in the middle. No one seemed to mind though, and after waiting till it was evident that the man did not intend to finish it, the youth said, "May one go up to the city? Will he be received?"

"Oh," said one lying on his back, "it is a great distance. There was one who set out to go there but he never returned. Doubtless, he became lost. Even before noon the sun gets so hot we must move under the tree."

"What shall you do when winter comes?" asked the youth.

"Yes, it is a great distance, and very steep. There is a saying that if one does not go to the mountain . . ."

The youth waited hoping to hear something of the city at last, but the man never finished his sentence. Impatiently the youth walked away from them.

Then he came to a group of amazing activity. Ten men were seated in a circle. In his left hand each man held glittering pieces of gold. One held so many they were dropping upon the ground. Each of the ten kept his right hand empty and

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ready to snatch. As soon as a gold piece fell, five right hands would snatch for it while the other four would be filching gold pieces from between the fingers of the snatchers.

"Indubitably," he thought, "this is an interesting game," and for a while he forgot the city as he watched them, fascinated. How long he stood there he could not remember and no one else cared. But at the end it was just the same as the beginning. There were the left hands filled, or half filled, with gold which had changed hands a dozen times, but which was just as avidly snatched as before.

"The city," he said, "can one go up to the city?"

One man lifted his eyes to answer. But he dropped a gold piece which in an instant was snatched by his neighbor, and, snarling, he returned to the game.

Disheartened, the youth walked away from the sound of clinking gold. By afternoon he came to three grey-bearded men walking up and down beneath the trees. Their conversation was made up of long sentences with many modifying clauses but very few adjectives. But what surprised the youth was that they used no gestures and never raised their voices.

"Your pardon," he said. "May I ask about the city?"

"We are speaking of it," said the eldest, stroking his beard and looking down upon the youth. "We have been speaking of it for many years. If you wish to learn, you may walk with us and listen. Perhaps when we are dead you will carry on the tradition of our speech. There is much to be said of the city. As Theramachus wrote in his minor work on the essence of existence, 'A true theory must be established upon a view which has regard for the origin of the city as well as for the influence of cultures upon its growth.' Who knows, you may become as wise as we three."

"But the city," urged the youth, "may not one go up to the city?"

"You are too young," said the other two together, and then one of them went on alone. "But we will teach you adequate control of that sort of impulse."

"You must excuse me," said the youth as he bowed respectfully. "I have always been afraid my head will grow unsagacious grey."

"Soon it will be evening," he thought, "and I am no nearer the city now than I was in the morning. I have gone almost around to my starting point. I shall try but once more."

In a moment he came to some people sitting together upon a little knoll. Hurriedly he asked, "May one go up to the city?"

One of the men, clothed in black and speaking very solemnly, said, "This is the city here where we are, upon this simple mound. This is the original city. It was like this before it grew great. Stay here with us."

"But the city is there before you in the sun!" cried the youth.

"That is evil," said the man. "There you will find no good. I warn you not to go. Frightful things might happen!"

"But can you not hear the singing? To me it is very pleasant. You will excuse me."

"It seems," he thought as he walked up the hill, "the only way to find out about this city is to go there. I have been wasting sunshine with all this talk."

After a while he turned to survey the valley. He was surprised to see how steep was the hill looking back, though he had not experienced it so in walking.

"But how shall I open the doors?" he thought as he stood before them.

Then the great doors swung open and he walked into the city. Indeed, the towers and turrets and spires were real and true. The streets were clean and shining. People laughed and chatted on the corners. Flowers were incensing the air with their fragrance. But what pleased him most as he walked through the gates were the happy voices of children at play blending with the constant solemn song he had heard in the valley, the rhythm of which, he mused, is not unlike that of the great banners undulating in the soft wind of evening.

Engadine Nightfall

I leaned as toward a cry;
Beyond the darkening road
They lunged across the sky.

One bore a perilous load
Of summer snow, and one
With green boughs overflowed.

The tallest ran alone,
Thrust up a violent crest
On which the light still shone,

And grappled to its breast
A crimson field of flame
Long faded in the west.

Each bore a giant name;
They jostled like a drove,
They thundered as they came.

The shaken sky above,
Below, the trembling ground—
And yet, they did not move,
And yet, they made no sound.

LEONORA SPEYER.

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SEVEN DAYS' SURVEY

The Church.—Events of the International Eucharistic Congress, to be held at Buenos Aires October 10 to 14, will be broadcast throughout the world according to arrangements recently made. The Argentine Ministers of Public Works, Justice and Education are scheduled to speak in a series of weekly preparatory radio addresses. * * * No fewer than fifty secretaries are required to answer the 1,200 letters that are received daily at Lisieux, where the fiftieth anniversary of the First Communion of Saint Teresa was celebrated last month; this correspondence is conducted in fifty languages, for letters come from all parts of the globe. In 1933 over half a million pilgrims came to Lisieux by railway alone; it is estimated that an equal number came by automobile, bus or on foot. * * * Slovak Catholic Boy Scouts will have an International Scouts' Summer Camp at Banska Bystrica, Czechoslovak health resort, from July 16 to August 6. Contingents have been promised by England, France and Belgium; visitors are in prospect from Java and Nigeria. * * * Interesting statistics are brought to light by this year's anniversary celebrations in Calcutta, India. Since the English Jesuits landed there one hundred years ago, Catholics have increased from 20,000 to over 420,000. Six hundred Belgian Jesuits have labored and died there since their first missionaries were sent to Calcutta seventy-five years ago. * * * As a culmination of the restoration of the 120 churches which were ravaged by the war in the Diocese of Arras, France, the Cathedral of Arras was rededicated last month amid great rejoicing. After high Mass a luncheon was given in honor of the Bishop of Arras, who was decorated with the Cross of the Legion of Honor. * * * The University of Notre Dame has just announced that Shane Leslie, English author and critic, will give a course to seniors and graduate students in Shakespeare and Jonathan Swift, thus inaugurating a proposed series of annual lectures by prominent literary figures. Mr. Leslie will also give one public lecture a week on the Oxford Movement.

The Nation.—Riots in connection with strikes in Toledo, Ohio, resulted in the wounding and injury of many participants and the fatal shooting of two bystanders. At the time this is being written, the trouble around the principal plant where a walkout of employees is in effect was temporarily suspended. Charles P. Taft, federal mediator, was striving desperately to arbitrate the differences between employers and employees. Threats of a general strike by union workers in the city were in the air. Violent rioting in Minneapolis incident to a truck drivers' strike had subsided, but in San Francisco more than one thousand striking longshoremen clashed with the police, tear gas bombs were resorted to again, shots were fired in the air by the police and reserves with sawed-off shotguns were rushed up, while rioting on a smaller scale also broke out among longshoremen about the docks in San Diego. In New York riots between unemployed paraders and police resulted in the injury of two persons who said they were only bystanders and the issuance of a warning by the Police Commissioner that non-participants should for the sake of law, order and their own health leave the scenes of rioting rather than rush to them. * * * President Roosevelt by proclamation barred the sale of arms and ammunition to the belligerents in the Chaco war. * * * Barney Ross by a referee decision after the judges had disagreed won the welterweight boxing title from Jimmy McLarnin. Already lightweight champion, he is the first fighter in modern ring history to hold both titles. * * * A hot fight between former Secretary of the Treasury Mills and Republican State Chairman Macy of New York developed on the subject of making attacks on the New Deal a part of Republican campaigning for the elections this fall. Charles H. Tuttle, former Republican candidate for governor and a close ally of Mr. Macy, flayed Mr. Mills for alleged Toryism that he charged would wreck the party. Old Guard Republicans in New York, including Congressman Wadsworth, young Theodore Roosevelt and H. Edmund Machold, backed Mr. Mills. * * * By a division vote of 175 to 0, the House passed the Bank Deposit Guarantee Bill carrying a provision for paying off depositors in banks closed since December 31, 1929, up to a total of $1,000,000,000. The bill then went to conference before a joint committee of the House and Senate as the bank "pay off" provision was a rider to a bill already passed by the Senate extending for one year the deposit guarantee provisions now in effect.

The Wide World.—Looking ahead to the naval conference of 1935, Great Britain and the United States agreed last week to arrange preliminary talks in London. Japan, France and Italy will be invited to attend, presence of the first being especially desirable. It is predicted that Tokyo will assent to the plan if assurance is given that no "political" questions will be injected into the discussion. The status of Manchukuo and the inviolability of the nine-power treaties are "political." * * * The Berlin debt conference dragged on and on, concessions being stubbornly resisted on all sides while the Germans tried hard to keep the delegates from going back home in a huff. So serious is the position of the Reichsbank that authorities considered a complete moratorium inevitable, with a ban on all imports likely. The result of such measures could only be a set-back to world industrial recovery. * * * Among the first consequences of the lifting of the ban against members of the House of Hapsburg by the Austrian government was the appearance of the Archduke Eugene in Vienna. His return was hailed in the cafés and at Grinzing. A bevy of famous old-time diplomats and nobles assembled to greet the Archduke, while newspaper men were present to attribute significance to the homecoming. * * * Events in the Saar Valley have become

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increasingly lively. Attacks on sympathizers for one side by fanatical protagonists of the other side have become more numerous. There is evidence of an autonomistic move among Catholic clergy. * * * President Thomas G. Masaryk, eighty-four years old, was reelected chief executive of Czechoslovakia, which he has ruled since 1918. The ballots were cast by members of parliament, thirty-eight of whom voted Communist. * * * Maurice, Duc de Broglie, was elected to the French Academy on May 24. He was awarded the Nobel Prize for physics in 1929, has been active in Catholic journalism, and cherishes ties with the United States.

* * * *

Maturing Experiments.—A shift in the development of controlled economy appeared at Washington during the week. On May 27 President Roosevelt withdrew the bulk of "service industries—that is, industries engaged in the sale of service rather than goods"—from the national code system. These businesses, which the President feels do not naturally integrate themselves on a country-wide scale, will have to regard the general mandatory provisions governing child labor, maximum hours of work, minimum rates of pay, and the rights to collective bargaining, but their trade practises will be left to local initiative. Service trades may, if they wish, organize locally to promote codes of fair practise, and if 85 percent of the trade members in a particular district do so, only firms abiding by their terms may fly the Blue Eagle. Otherwise, any firm obeying the general rules of the National Recovery Laws may display the badge of NRA. While the industrial code system was thus being loosened, opponents were finding in proposed amendments to the A.A.A. Act threats of a terrific concentration of power. These changes, submitted by Secretary Wallace, were interpreted as spreading the cotton quota idea to every other farm crop and as instituting a license control over all manufacturers of commodities made in whole or in part from a farm produce. The emancipation of the service industries immediately started price wars in local cleaning and dyeing trades, and the proposed Wallace amendments called forth oratory in the Senate and indignation in anti-administration newspapers.

"Ickes's Ogpu."—Secretary Ickes allowed as much publicity as seemed wise to be directed last week on what is being called "Ickes's Ogpu," after the famous secret police bureau of the Russian Communist party. In order to protect the activities of the Department of the Interior, and especially the Public Works Administration with its proposed outlay of $3,300,000,000, from graft and charges of graft, Mr. Ickes has 350 operatives inspecting the purity of all cash transactions under his control. The country is divided into ten sections, and within them 143 agents are checking up on the P.W.A., about 130 on the oil code administration, and 75 on other business of the Department, such as Indian Affairs, reclamation work, the National Parks, and the Public Lands. Louis R. Glavis is in command of the detectives, and he has unlimited instructions to pursue suspected irregularities wherever they may lead, even to the Secretary's personal office. These investigations cost about $700,000 a year, but are considered a necessary insurance charge. So far, 2,515 cases have been examined, 1,758 of them whitewashed, but 757 reported adversely and sent to the Department of Justice for legal action. Thirteen indictments have already been returned on P.W.A. affairs. Work on the oil code prosecutions has been held up by the uncertain constitutional status of its regulations. The way the agents work is, of course, left secret, but they are said to watch jobs from the opening bids right through to completion. They are especially charged with suppressing the "kick back racket," which forces the worker, in order to keep his position, to turn over part of his weekly wage to the contractor's boss.

Catholic Editors Meet.—The twenty-fourth annual meeting of the Catholic Press Association brought a variety of editors to Cleveland, Ohio, on May 24 and 25. Some indications of prosperity were noted (see editorial section, this issue); some firm purposes of amendment were underwritten. Two items of normal business were handsomely disposed of. The Circulation Vigilance Committee, which endeavors to hamper dishonest or undesirable agencies, reported that in past years 961 objectionable solicitors have been driven from the field. News gathering, in particular the quality of the N.C.W.C. News Service, was discussed efficiently, Mr. Frank Hall listing accessions made during the past year. Particular attention was given to the question of cooperating with the bishops of the nation in stigmatizing salacious and offensive motion pictures. There was voiced a desire to get better information concerning cinemas being offered the public, and preliminary steps were taken to place such material at the disposal of editors, who for their part assured the meeting of an earnest desire to cooperate. A conference on Catholic journalism and literature was attended by students of Cleveland institutions of learning. Mr. Simon Baldus advised the youngsters to study weather conditions before embarking on journalistic careers, and appended a prayer for more fiction writers. The annual dinner was a triumph, an address by the Most Reverend Joseph Schrembs forming the *pièce de résistance*. Mr. Joseph J. Quinn, of Oklahoma City, was elected president for the coming year.

French Flying.—By reaching Floyd Bennett Field, Long Island, 38½ hours after they had hopped off from Paris, Paul Codos and Maurice Rossi became the second airplane crew to make the dangerous westward crossing from Continental Europe to the United States in a single hop. Structural troubles forced them to abandon their California goal. Codos and Rossi are the first to fly both east and west over the Atlantic non-stop from continent to continent. Their monoplane, the Joseph Le Brix, was built by Louis Bleriot, who made the first successful airplane flight over the English channel in the summer of 1909. In 1930 it set a world's endurance record of 67 hours and 53 minutes, in 1932 a new world's closed course record of 6,703.5 miles, and last August Rossi and

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Codos flew the machine the 5,653.5 miles between Floyd Bennett Field and Rayak, Syria, in a single hop. The Joseph Le Brix is noted for its weight-carrying ability; it can take off with a load of fuel weighing 12,540 pounds, or about two and a half times its own weight. While Rossi and Codos were out over the North Atlantic, the French mail plane, the Arc-en-Ciel (Rainbow) piloted by Jean Mermoz, was crossing from St. Louis, French West Africa, to Natal, Brazil, in 15 hours and 10 minutes. The French people were overjoyed at the news of these flights; Rossi was promoted to a captain and Codos and Mermoz became Commanders of the Legion of Honor. At the same time the Graf Zeppelin was crossing the South Atlantic, continuing its remarkable record of hundreds of thousands of miles of long-distance flying without a single serious mishap.

Feminine Surmisals.—Meeting at Hot Springs, Arkansas, the council of the General Federation of Women's Clubs urged "withholding patronage" from movie theatres, producers and actors whose products are not up to moral snuff. The Catholic "pledge of decency" was commended, and women were requested to bear in mind that if 2,000,000 of them stayed away from the pictures, Hollywood would probably guess something was wrong. The same meeting broke into the limelight of national discussion by insisting that pistols and revolvers be promptly reinserted into the text of the pending firearms bill, under the terms of which anything resembling a gun will be placed under close federal scrutiny. Told that the American Riflemen's Association had outwitted the Department of Justice on this matter, the women declared that time would tell whether 1,000,000 male sharpshooters had more influence than 2,000,000 feminine yearners after peace and order. Shortly afterward, officials of sportsmen's associations were burning the wires comparing the projected regulation of small arms to the Eighteenth Amendment. Meanwhile, smaller women's clubs were also energetic. For instance, the Women's National Republican Club announced that Mrs. Chester A. Braman, of New York, had given $5,000 as "a fund for the defense of the Constitution." Saying that public officials appeared to be chasing after false gods, Mrs. Braman felt that the Constitution would soon be a mere wreck of its former self unless private citizens came to the rescue.

The "White List."—The June issue of the *Book Survey,* published quarterly by the Cardinal Hayes Literature Committee in New York City, appeared during the week. The committee, whose editor has been Dr. Blanche Mary Kelly, tries to point out current books which, from the Catholic viewpoint, they consider either specifically valuable or at least neutral. This survey, called by newspapers "the Catholic White List," is designed positively to promote sound reading, without attempting anything like official Catholic censorship or condemnation. The June issue gained added news value by withdrawing a recommendation made mistakenly in December of a book called "Livingstones" by Derrick Leon. The book, it was found, violated the second qualification for listing, which reads: "It must not offend the Christian sense of truth or decency." The other definite canons are: "The book must be worthy of a mature intelligence," and "It must bear the marks of good literary craftsmanship." This time the survey also added a list of titles in what is called "The First Circle," Dante's Limbo, where things are neither cold nor hot. Assigned to this pale region were: "I went to Pitt College" by Lauren Gilfillian, "Reflections on the End of an Era" by Reinhold Niebuhr, "While Rome Burns" by Alexander Woolcott, and others which the editors evidently found were "things of little account."

Practical Examples.—In New York City the Museum of Modern Art has opened an exhibit dealing with the problems of city housing. It is dramatized propaganda for the international style of architecture and for completely rational ground planning. Photographs, plans and models of apartment groups in Kassel, Germany, designed by Otto Haesler, and of blocks in Rotterdam and the Hook of Holland, designed by J. J. P. Oud, show actual achievements in post-war Europe. Large areas are treated as a unit and heavy traffic roads deflected. Instead of expensive alleys, and back yards cluttered with huts and garages, and dark, noisy courts, the apartments are built in large sections around gardens, playgrounds, and lanes serving only the group. Service and garage necessities are centralized and the space allotted to them minimized. Up to 75 percent of the ground space is open to the sun. Every flat has cross ventilation and huge windows. Cheapness is obtained by low land costs, a purely functional architecture with no extrinsic ornament, and the use of mass-production materials in building. A proposed plan for Astoria, New York City, is presented by the architects Aronovici, Churchill, Lescaze, Mayer and Wright, which embodies the new ideas and calls for the lowest rentals yet thought of for decent living in the city, beginning with $4.85 a room provided a 30-percent federal grant and tax exemption could be arranged, or $8.60 if built with no unusual aid. The exhibit is climaxed by actual pictorial analyses of East Side slums: inefficient, uneconomical and "breeders of disease, crime and despair"; and finally by pictures of the Super-Slums of Park Avenue, shown likewise to be wasteful of space, artistically unattractive, and "breeders of unhealth, neurosis and indifference."

The Oldest Christian Church.—According to *Geistige Arbeit,* of Berlin, the Mesopotamian excavations conducted under the leadership of Professor Rostowzew on the site of Dura lead to conclusions of great importance to the historian of Christian art. It will be remembered that the professor unearthed a Christian church erected about 232 A. D., and therewith the oldest building associated with the Faith, as well as a contemporary Jewish synagogue. Frescos on the church walls bear resemblance to those in the catacombs, indicating apparently a common origin. Strangely enough the synagogue is also adorned with similar frescos, though such paintings are not in

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accordance with Jewish liturgical tradition. It is therefore thought that, under the influence of Hellenic ideals, the Jews of Mesopotamia departed from the norm of worship sufficiently to permit the use of art, and that the Christian church took over the conception of painting established in the synagogue. The theory is novel and interesting. If proved correct, it would, however, reinforce much we already know concerning the liturgical ties which bind Jewry and Christianity together. The City of Dura was an ancient Roman town, and relics found by the Rostowzew expedition are said to go back as far as 105 B. C.

Music in the Parks.—With the coming of June, al fresco music and dancing were inaugurated on an unprecedented scale in New York. Open-air dancing in the Mall of Central Park, in addition to the regular band concerts there, will be tried out for the first time. The large asphalt pleasance in front of the band stand is to be used by the dancers, while those who merely wish to look on may frequent the benches under the trees in the neighborhood or go a little further away and listen to the music with that enchantment which distance is supposed to lend to it. Another orchestra will play for dancers at the Picnic House in Prospect Park, Brooklyn, and still another at Forest Park, Queens, and others at three Manhattan recreation piers. In all, three concert orchestras, three dance orchestras and five bands, having a total personnel of more than 500 musicians recruited from the unemployed, gave a total of forty-one free concerts in the parks in the first week in June. The dancing is an experiment of which the Park Commissioner is frankly sceptical. In many European and Latin-American countries dancing of this sort is a pleasant and orderly community feature, but whether American communities can enjoy it without rowdyism remains to be seen.

* * * *

Aid for Drought Area.—Harry L. Hopkins, Federal Relief Administrator, and six assistants from Washington, conferred at Kansas City, Missouri, with drought relief delegations from Idaho, Kansas, Montana, Nebraska, North Dakota, South Dakota, Texas and Utah. After telephonic communication with the nation's capital Mr. Hopkins announced a twofold relief program. The Agricultural Adjustment Administration is to purchase beef which will be canned for relief purposes. At the same time the Federal Relief Administration, at a cost of at least $50,000,000, is to provide seed for forage crops and feed for livestock, and to develop a works program for stricken farmers to enable them to buy food while they are attempting to raise a crop for their livestock. The administrator stated that in the case of mortgaged livestock no feed would be advanced until the owner of the mortgage had agreed not to foreclose within two years. In Washington, a few days later, Administrator Davis announced that, in order to save cattle from starving in drought areas, the A.A.A. had removed restrictions on the planting and harvesting of forage crops including fodder corn and grain sorghums. At Kansas City Mr. Hopkins had declared, "The whole goal of the government program will be the maintenance of the people on the land so that they shall not be driven from their homes. . . . We propose to handle the problem of the drought thoroughly and for the benefit of the stricken people, regardless of what the cost may be."

"People at Work."—The introduction to Secretary Perkins's new book describes the model life of early nineteenth-century Lowell, Massachusetts, where young ladies from all parts of New England gathered to work in the mills. The young women with their white muslin dresses and green parasols paraded in protest against reduction in wages, but when their strike failed the Lowell system began to decay. Miss Perkins believes that it was the "literary discovery" of the East Side in the first years of the twentieth century that awakened a general interest in improving working and living conditions. Shortly afterward a series of disastrous industrial fires aroused public opinion still further, and in 1913 the Department of Labor was created in response to popular, chiefly organized labor's, demand. Working conditions improved during the war, but after the armistice only a building boom and a wave of instalment plan buying held off impending unemployment. After outlining the course of the depression and the economic program of the New Deal, the Secretary of Labor cites a number of specific cases where by careful planning certain industries have prevented seasonal unemployment and minimized the effects of the displacement of men by machines. Her remedy for the unemployment caused by the business cycle is higher wages with shorter hours. Declaring that "a non-ethical industry is as dangerous to the community as a non-ethical doctor," Miss Perkins advocates an "industrial life good in human terms as well as in terms of complicated economic formulae."

Merchandise Is Moving.—Railway earnings, one of the best indices of the circulation, healthy or otherwise, of the nation's business, have shown a remarkable increase. During April, according to estimates recently released for publication, class 1 railroads showed a net income from operations 69.1 percent better than a year ago and 58.8 percent better than April, 1932. Specifically the net income for this year was $32,200,000, compared to $19,041,489 in 1933 and $20,273,159 in 1932. In the case of one-third of the railroads reporting, net operating deficits in 1933 have given place this year to profits. Earnings in May are indicated by a statement by Carl Gray, president of the Union Pacific, who reports that they are running about the same as of April this year but that due to a sharp increase in traffic at this time last year, a month by month comparison would not show the same gains as in the previous months of this year. He added that drought conditions were without precedent and that this might have an adverse effect on the railroads not only directly, because of curtailment of farm produce to be moved, but also because of depreciations in the farmers' incomes. The movement of iron ore compared with last year, he said, continued to show good gains.

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COMMUNICATIONS

SHALL AMERICANISM REMAIN?

Martinsburg, W. Va.

TO the Editor: I regret that I must answer the letter of the Right Reverend Monsignor John A. Ryan, on my fifteen-minute radio address, pertaining to the so-called Child Labor Amendment.

It is greatly to be regretted that Monsignor Ryan should thus deal in abusive personalities, with which his article abounds, particularly the uncalled-for remark with relation to the Eighth Commandment, with which he ends his article. There is a difference between such abuse and constructive criticism. What he apparently intends to suggest is that I intentionally misstated the facts, and in doing so cast aspersions upon the record of Mrs. Kelley.

What I said with regard to Mrs. Kelley was truthful, fair and, from Mrs. Kelley's own point of view, complimentary, namely that she was a sincere and ardent Socialist. Indeed, she was proud of it (see "Who's Who in America," Volume 16, 1930-1931, page 1251). Others may have assisted her in drafting the so-called Child Labor Amendment, Monsignor Ryan among them. That may be conceded. But the fact remains that while many may have sought the honor, if honor it be, to Mrs. Kelley in 1923-1924 was given that honor, and Monsignor Ryan admits that when questioned as to this fact of authorship by Senator Walsh, she neither affirmed nor denied it. Among her many virtues, and I speak sincerely, we may add those of earnestness, modesty and humility. If I am correctly informed, while in Germany she was a student of Friedrich Engels, a co-worker of Karl Marx, and, upon her return to America, became Engels's translator. Monsignor Ryan will remember that it was Engels who attacked monogamous marriage in his work on "The Origin of the Family."

I made no such foolish assertion as that Communists and Socialists, alone, were able to secure submission. When Monsignor Ryan read the radio address in question, at best a superficial discussion, he entirely misapprehended its import. What I intended to say, and what I thought I plainly said, was that many well-meaning people were and are in favor of the amendment; but, nevertheless, the patent fact was that all of the Socialists and Communists generally, here and abroad, were and are in favor of it.

Monsignor Ryan states that the assertions made in the address are not original. He gives Mr. James Emery credit for them. I have not the honor of the latter's acquaintance, nor have I seen the pamphlet to which he refers. I only know of Mr. Emery as a painstaking and competent advocate. If Monsignor Ryan will read an address made by me before the West Virginia Bar Association in 1924, he will be compelled to absolve me of plagiarism. He forgets the fact that legal minds, just as theological or professorial ones, frequently run in the same channel and reach the same conclusions.

Having eliminated, as far as possible, the chaff from the wheat, in his letter, let me now reply to it, so far as space will permit.

Monsignor Ryan, learned logician as he is, starts upon a false premise. He assumes that all who oppose the so-called Child Labor Amendment are in favor of child labor. I am informed that Bishop Hughes, of the Methodist Church, made a similar statement a short time ago before an audience in Charleston, West Virginia, for which he was afterward called to account by one of his co-religionists. Another failing is that many good people assume that those who oppose this proposed grant of power are antagonistic to the basic principles of social justice. This fallacy lies in the fact that, unconsciously perhaps, they would exchange state socialism for social justice. To the writer, they have substituted sentimental emotionalism for the realm of reason. Merely because one opposes the method of execution and advocates another method, that stand does not mean that he is opposed to the basic principle involved. Again, Monsignor Ryan inferentially complains that Catholics generally are opposed to the amendment. I am not opposed to the amendment because I am a Catholic; my opposition lies in the fact that its adoption would undermine our present system of government—the best system of government yet devised, and that, under it, Congress would have power to enact socialistic and communistic laws, as well as laws which, although not directly antagonistic to the principles of religious freedom, would tend, at least, to seriously embarrass that right.

Every decent man is opposed to objectionable child employment, as well as child labor, and desires stringent statutes enforced to eliminate it. But there can be and there is a wide variance between a desire to retain local self-government and have our laws enforced at home by elected local authorities, rather than to be governed by a federal bureaucracy in Washington.

Monsignor Ryan says that all of the child employment statutes apply to labor, whether one is employed or not, and refers to the West Virginia statute, and asks why I should grow excited about it. If this is true, then why the amendment? If Colorado is not enforcing her law, then why not direct his effort there? Why should we pull down our structure of government, because crime is more rampant in one section of the country than another? Then, because we are committed to the principle of religious freedom and Mexico is not, why not annex Mexico and make her recognize it? Where are these sweat-shops, of which he complains? What is wrong with the local officers? We have just passed through a crime-producing period, under the Eighteenth Amendment, because liquor statutes were not enforced in some sections of the country. The Monsignor was thoroughly in sympathy with the repeal of the Eighteenth Amendment. Why advocate a worse one?

In common with most of the states, West Virginia safeguards its children, and has one of the best child employment statutes yet devised. Apparently he has not read these statutes. The West Virginia statute forbids the *employment of children in any gainful occupation,* save agriculture and domestic service. The word "child" is used. One of the basic objections to the amendment is that it does not apply to employment, but to *labor*. It

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does not use the word "child," but, "persons." Professor William Draper Lewis, at one time dean of the University of Pennsylvania, claims the credit for the insertion of the word "persons" instead of "child," and Mrs. Kelley adopted it. The word "child" refers to children of fourteen and under, when used in a legal sense. Hence, Monsignor Ryan must admit, at the outstart, that the amendment is parading under false colors as a child measure, for it isn't a "child" labor amendment and was never designed to be. True, it includes children, because children are "persons," but it goes farther and includes youths to the age of eighteen. The West Virginia statute, applying to the ages of fourteen and sixteen, is a reasonable exercise of the police power, vested in the states, and excludes agricultural and domestic labor from its provisions. Legislation passed under the proposed amendment could include the age of seventeen and prevent labor as well as employment in any occupation, gainful or otherwise, including agricultural and domestic home service.

Then Monsignor Ryan is compelled to admit that under the proposed amendment, Congress would have the power to prohibit or regulate labor under eighteen, and thus prohibit agricultural and domestic service under that age, etc. But, he is willing to trust Congress not to exercise its full power. When a federal bureau is created, such for example as the Children's Bureau and the Bureau on Education, and Congress federalizes the educational system, it will be too late to object. When the young man of seventeen is taken from the farm and made to go to a camp for military or other character of training, the father may object, but what right will the parent have? I might go on indefinitely, if space permitted. Let us not forget the intended prophetic statement of former Judge Ben Lindsey, then of Colorado, who took so prominent a part in this work. As early as 1912 (*Woman's Journal,* February 10, 1912) when he foresaw the establishment of the Children's Bureau, he wrote:

"An economic earthquake has shaken the 'old home' to pieces. The foundations are crumbled, the walls are spread, the winds of the world blow through. . . . The nation, the state, the municipality have stepped in, assumed practical control of the family in its most intimate relations, and are over parents."

Thank God, he, too, was wrong. The home, although it is compelled to fight for its existence, still lives.

Monsignor Ryan appends Senator Walsh's brief to his article to sustain the meaning of the word "labor." There never was any doubt that the amendment applied to labor. Senator Walsh took the view that the word "labor" means manual labor, only. Mr. William D. Guthrie, a learned and competent constitutional lawyer, in his brief filed this winter before the New York Legislature, takes the opposite view, and, citing respectable authority, asserts that "labor may be physical or intellectual or a combination of the two."

It is amusing to observe the deserved compliment to the late Senator Walsh coming from Monsignor Ryan. Not only Senator Walsh, but a majority of the Senate and House, were in favor of submitting the amendment for ratification or rejection as the State Legislatures saw fit. Yet that does not make it right. Most of them, doubtless, voted for it because they thought there was sufficient popular demand to warrant the people passing upon it. I know of no one who was more caustic in his condemnation of the Prohibition Amendment than Monsignor Ryan (see Ryan's "Declining Liberty," pages 9, et sequi, and 43, et sequi). And yet Senator Walsh was one of the greatest advocates national prohibition had in America.

Conceded is it by Monsignor Ryan, that it applies to labor. Even this grant is too comprehensive. Under it, Congress can prohibit the performance of the slightest task, agricultural, home work or otherwise, of a person to the age of eighteen. It explains the resurrection during this last winter of this lost cause. What will this great body of youths do, if Congress had the power to act under this admitted grant of power? They may not be permitted to work; they must not starve.

Then the implied power clause comes to the rescue. Monsignor Ryan dismisses it lightly. He doubts the implied powers of Congress under the proposed amendment. He says that until the Supreme Court passes upon this question, no opinion is worth anything if it does not come from a recognized and authoritative interpreter of the Constitution. What he would have us do is ratify the amendment and then await the determination by the Court. What an argument! Let us lay our heads on the block to determine whether the executioner's axe is sharp.

What Monsignor Ryan may have meant to infer, however, was that the writer is not a recognized and authoritative interpreter of the Constitution. He is right. But, I believe, that even Monsignor Ryan will admit that there are a few of that class in the American Bar Association. At the 1933 meeting of the association, one of the resolutions adopted, after report by an appropriate committee which had studied the question, was the following:

"Resolved, by the American Bar Association that the proposed Child Labor Amendment to the Constitution of the United States should be actively opposed as an unwarranted invasion by the federal government of a field in which the rights of the individual states *and of the family* are and should remain paramount. . . ."

The lawyers of this country, through their national organization, have declared that they believe that the amendment, if ratified, would be *an incentive for invasion of family rights,* as well as that of the states.

While this is no place for a legal argument, it is apparent that he does not know what "implied power" means. As a priest, I should be surprised were he to evidence any knowledge of it. It would be unusual.

In re Jasper Yarbrough, 110 U. S. 651, is the leading case on that question. Congress had passed an act intended to punish violence exercised on a voter as a means of controlling his vote. The argument was made that Congress had no such powers—that the act, if any, was punishable under the state statutes. The Supreme Court, speaking through Mr. Justice Miller, inter alia, said:

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"It [the argument] destroys at one blow, in construing the Constitution of the United States, the doctrine universally applied to all instruments in writing, that what is implied is as much a part of the instrument as what is expressed. This principle, in its application to the Constitution of the United States, more than to almost any other writing, is a necessity by reason of the inherent inability to put into words all derivative powers; a difficulty which the instrument itself recognizes by conferring on Congress the authority to pass all laws necessary and proper to carry into execution the powers expressly granted and all other powers vested in the government or any branch of it by the Constitution."

This case, on this point, was approved in Fong Yue Ting, v. U. S., 149 U. S. 713, and followed in Dillon v. Gloss, 256 U. S. 373, in Newberry v. U. S., 256 U. S. 255, and in many other cases in the inferior federal and state courts.

Monsignor Ryan seems to assume that the amendment intends to give Congress the power only to prohibit labor. He should read it again: "limit, regulate and prohibit" is its language. And as I pointed out, in the radio address referred to, the word "regulate" gives the power "to foster, protect, control and restrain" as well as "to enact all appropriate legislation for the proctection *and advancement* of the subject."

The commerce clause of the Constitution is simple: "The Congress shall have power . . . to regulate commerce with foreign nations, and among the several states. . . ."

Under this clause, the Supreme Court has held that Congress had the implied power to regulate the liability of an interstate carrier for the death or injury of an employee engaged in interstate commerce (Mondou v. N. Y., N. H., and H. R. R. Co., 223 U. S. 1); and the implied power, as a regulatory measure under the commerce clause, to prohibit interference by interstate railroads of the right of their employees to organize (Texas & N. O. Railroad Co. v. Brotherhood of Railway & Steamship Clerks, 281 U. S. 548). A page or more of cases might be cited. Apparently, we have the desired interpretation right now.

Unhesitatingly I repeat that under the amendment, if ratified, Congress would have power to federalize education. It is an incident to the power granted. It is appropriate legislation for the advancement of the subject. If this were not so, in view of our present state progressive, but sane, employment statutes, which protect education of the child, why is the National Education Association so strongly in favor of it? In an address before that body (National Education Association Meeting, 1933, page 123), I opposed this proposed amendment on this as well as other grounds. Some members privately admitted to me afterward, that the association desired federalization of education, and was for the amendment for that reason, and one of them stated that he was opposed to it.

What will be the effect when and if Congress exercises its power under this proposed amendment and prohibits work in accordance with its terms? If correctly quoted (Washington *Post,* May 22, 1934), Dr. George F. Zook, Commissioner of Education, told the American Association for Adult Education, in an address, that since persons under eighteen, under the codes, were precluded from working, crime had increased in the ranks of youths, and he declared that the codes must be modified so as to allow some sort of part-time apprenticeship work. We have the answer beforehand.

To me, one of the worst features of the effort to get control of the children of the country and direct their lives from Washington, instead of in the home, is the fact that Congress must give a bureau power to execute any statute it may pass in pursuance to the amendment. Of necessity, when this is done, the power to make rules and regulations is generally given. These rules and regulations, when not inconsistent with the act and in furtherance of the power conferred, have the force of law. This feature is known as administrative law. The average citizen has little or no conception of the proportions to which this branch of the law has grown in recent years. It is what is popularly known as bureaucratic government—bad at best. The Children's Bureau would then have all the power essential to carry into effect the statutes passed. The history of this bureau, its recommendations and its efforts, to say the least, warns us as to what would be done if it had the power. It may be that President Coolidge was thinking of it, when at Williambsurg, Virginia, on May 15, 1926, among other things, he said:

"Of all forms of government, those administered by bureaus are about the least satisfactory. . . . Being irresponsible, they become autocratic; being autocratic, they resist development. Unless bureaucracy is constantly resisted, it breaks down representative government and overwhelms democracy. It is the one element in our institutions that sets up the pretense of having authority over everybody and being responsible to nobody."

In view of bureaucratic enforcement of the Volstead Act and its amendments, one may ask what would be in store for us. How large an army of "snoopers" would be employed, how safe would the fireside be, what invasions of personal rights might be involved, if the Children's Bureau were functioning under the proposed laws it has recommended and which could be passed under the so-called Child Labor Amendment? The family relation is founded upon the natural law; it deserves protection instead of attack, actual and contemplated. The attacks, varied as they are, grow more numerous daily. From a religious and a political standpoint, knowing our history as we should, we must view with positive alarm, the effort to turn over the family to the tender mercies of any political bureau.

When we pass to the implied powers under the amendment, there is the hope, the anticipation, of the Socialist and the Communist. A study of the amendment has been illusion dispelling. Aye, more; to the student of constitutional history, the prospect is appalling. May I quote from the Farewell Address of George Washington?

"Toward the preservation of your government and the permanency of your present happy state, it is requisite not only that you steadily discountenance irregular oppo-

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sitions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, *however specious the pretexts.* One method of assault may be to effect in the forms of the Constitution alterations which will impair the energy of the *system, and thus to undermine what cannot be directly overthrown."*

CLARENCE E. MARTIN.

Editor's Note: Owing to lack of space, other interesting letters on the same topic cannot be published.

GLORIOUS WORK TO BE ABANDONED?

New York, N. Y.

TO the Editor: The special appeal this spring of the Marquette League for Catholic Indian Missions, 105 East 22nd Street, New York City, is in answer to the urgent plea of Father Arnold Heinzmann, O.F.M., Superior of St. Michael's Mission, Arizona. He writes:

"Without funds, we are absolutely helpless. We must close our schools and abandon our churches unless an offering from your ever charitable members and friends enables us to carry on. Without your help, we must forget thousands of souls who yearn for the mercy of Jesus. The very least we'll need to make ends meet for another year is $5,000—to give sustenance to our ten priests and Brothers and a large number of Sisters. After this year, we feel certain, conditions will get better and we can get along.

"Unless our prayers are answered and God moves the hearts of your members and friends, the results of years of work and sacrifice are doomed. The glorious traditions and labors of the Franciscan Missionaries who instilled our Holy Faith into the heart of the Indian will be lost. Continuance of our present insolvency means to turn back—to desert these Bedouins of the American Desert for whom so many pioneering priestly lives have been sacrificed. Think of it, in the past twenty-five years alone, we have converted over 5,000 pagan Navajos to be devout Catholics. Must they now be neglected and lost to the Faith?"

There are 30,000 Navajo Indians spread out over a territory larger than the state of Massachusetts. For more than twenty-five years the Franciscan Fathers of the Cincinnati Province and the Sisters of the Blessed Sacrament have labored zealously among these Indians and in that comparatively short time they have converted over 5,000 pagan Navajos to be devout Catholics. No small task. The Navajos, however, are a hopeful people. In normal times they are industrious and self-supporting, being sheep herders, the makers of the famous Navajo rugs and silversmiths. Father Arnold comes to us in desperation. Unless we can give him help soon, he and his associates will be forced to give up. This would be a terrible disaster.

I ask the friends of our Indian Missions to give what they can so that the glorious work of over a quarter of a century of the Franciscan Fathers among these poor people may not have been in vain.

RT. REV. MSGR. WILLIAM J. FLYNN,
Director General of Marquette League.

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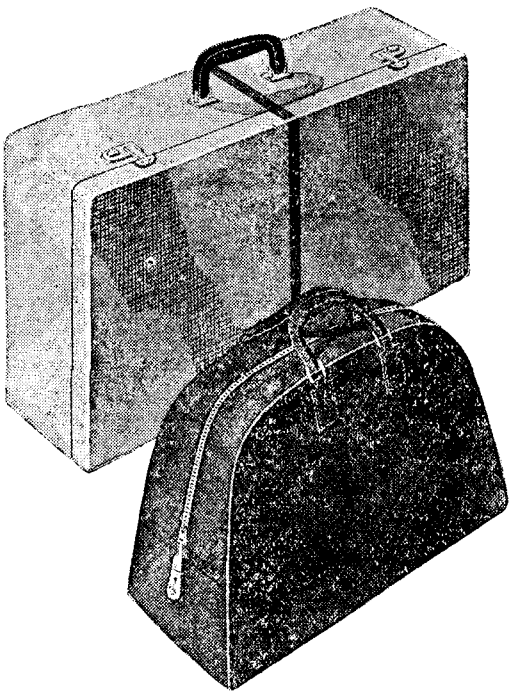

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NEXT WEEK

THE END OF A HERESY, by Karl Thieme, which is begun in this issue, is concluded in the next. "A spiritual phenomenon of the first order has disappeared from the earth forever," says the writer in the concluding part about the Lutheran Church in Germany. This church which has had a history and wide influence for four hundred years, he believes to be on the point of disintegrating under the strictures of the politically strong new German Christian Church. Great numbers of individuals in the Evangelical churches, he says, have returned and will return to the Catholic Church, as they discover that she alone has kept the Faith intact and preserved the greatest measure of freedom of the individual consonant with regard for truth. . . . THE PRESIDENT AND WAR DEBTS, by John Carter, declares "on the basis of the present debt agreements it is as impossible politically for any foreign government to make payment in full as it would be for an American President to effect total cancellation." The writer reviews the complicated genesis of the present painful debt situation and foresees one solution whereby "it becomes possible to proceed in a friendly atmosphere to the negotiation of debt agreements which shall be politically capable of ratification and fulfilment by the governments concerned." . . . IN THE CHURCH, by Agnes Rothery, is a beautiful, vivid description of a Guatemalan congregation of Indians to whom their religion is "the most important, the most joyful part of their lives, integral in every deed and thought" and of some of their, to us, strange practises. . . . OBSERVATION OR THEORY, by William Everett Cram, a practical farmer of Hampton Fall, New Hampshire, is rich with this realistic writer's personal observations and philosophy.

BOOKS

A Patriotic Musician

Ignace Paderewski, Musician and Statesman, by Rom Landau. New York: Thomas Y. Crowell Company. $3.00.

AN UNBIASED life of Paderewski is probably too much to expect for at least a quarter of a century to come—that is, of Paderewski, the statesman. The Poland which he was so largely instrumental in re-creating, is still on trial, and though it is apparently winning its way to stability, the problems of the Corridor and of Silesia have been by no means solved, and only after they have been solved can a definite judgment be made of the man, who by his courage, his honesty of belief, and his personal charm, was so largely responsible for their session to his native land. Neither Rom Landau's monograph, nor the more extended life of Professor Phillips's, is such a book, for both were written by enthusiastic believers in the justice and, what is more, the common sense of everything done for Poland at the Peace Conference. In the light of what is now happening in Germany it is very possible that they are right, but only time can give the final word on the statesmanship of Ignace Jan Paderewski.

The present volume by Rom Landau gives a somewhat sketchy account of Paderewski's early life, and in its analysis of the pianist is distinctly ecstatic, though in the latter respect it does not fall into the error of damning those musicians who see music from an angle other than the romantic. On the whole, therefore, despite its enthusiasm of mood, it gives a very just picture of the pianist who has won the greatest popular acclaim of any interpreting artist since Liszt.

Landau's exposition of Paderewski the statesman is much less satisfying, except in its depiction of the power of the man in winning over foreign leaders at the Peace Conference who had been alienated by the methods of Dmowski. To Landau Paderewski is the patriot whose beliefs cannot be refuted. Some time in the future a historian will arrive who will do justice to the extraordinary drama in the rivalry after the Treaty of Versailles was signed between Paderewski and Pilsudski. Landau is too great an admirer of both men to be this historian, and in this portion of his book he is less satisfying than is Professor Phillips. But he shows clearly enough that Poland would have been happier had it chosen to follow the lead of Paderewski, the man of the world, than of Pilsudski, the mystical egoist.

The most valuable part of Landau's book is undoubtedly the final chapter which is devoted to conversations between Paderewski and his biographer at Rion Bosson. Here Paderewski suddenly comes to life. Here he shows himself the affectionate human being in his judgments of his fellow statesmen, as a man who found Clemenceau kind of heart, and whose admiration for Balfour and even for Lloyd George, is expressed in beautiful and well-chosen words. Here, too, we see the romanticist in his dislike of most modern literature, and in particular in his distaste for Anatole France and Bernard Shaw.

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Modern music he also cares little for, and to him Richard Strauss is the last great German composer. In this chapter we see Paderewski as a man of a former age, and yet he more than any other won for Poland her place among nations. He is the true father of modern Poland.

GRENVILLE VERNON.

The Primitive World

Cultural Anthropology, by Albert Muntsch, S.J. Milwaukee: The Bruce Publishing Company. $3.75.

THIS volume is as interesting as a work of fiction, yet it is singularly free from fiction. It is based on fact and, all in all, is very carefully done. The author presents in one handy volume a vast amount of material on the culture of primitive peoples. Among the major topics treated are: social organization, primitive mentality, law and ethics, women and children in primitive societies, mythology, language, art and religion. Considerable attention is even given the involved subject of totemism. Two chapters devoted to the "life cycle" contain much interesting information about primitive customs pertaining to birth, circumcision, marriage, death and burial.

Because of his scientific approach, Father Muntsch tears down a good many of the "cardboard theories" built up in the past by near-scientific and popular writers. He definitely sets aside the insinuations of those who, selecting facts at random to bolster up preconceived evolutionary theories, left the impression that the term "primitive" is synonymous with all that is base and brutal. Among the more general conclusions arrived at are the following: Early man was like man of today. Primitive culture differs only in degree, not in kind, from our advanced mechanical civilization. We must give up the idea of a universal, steady, upward, cultural progress. It would be profitless procedure to attempt to link up the outstanding contributions to culture with any particular race. Referring to the family, the author states that "in the primitive family we often find high regard for women, love and concern for children, and a measure of domestic happiness not always existing among more cultural people." He does not, however, overlook such occasional aberrations as infanticide, disrespect for parents, etc. A special chapter, entitled "The Reign of Unreason in Primitive Society," is given over to a discussion of such "darker features" of primitive culture as taboos, sorcery, human sacrifice and cannibalism. Among the conclusions in the excellent chapter on primitive religion, contributed to the volume by the Reverend Dr. John M. Cooper, are the following: "We can say with all confidence that superhumanism is an absolutely universal phenomenon. Belief in a supreme or near-supreme being is very widespread but not universal. As we go back into the prehistoric past we find less of magic, manism and animism, but not less of theism." He warns, however, that "anthropology knows nothing of ultimate religious origins proper."

The author of this work has done a genuine service to the student of anthropology. His volume answers a very real need.

EDGAR SCHMIEDELER.

Calling in the Historian

Christopher Hollis's BREAKDOWN OF MONEY ($1.50) is one of several thousand, or it may be million, books about Money and the Present Crisis. As a friend told us, it is certain to be lost, like a needle in a bundle of hay. Maybe so. But from another angle, the simile pleases us. A needle has so many qualities that hay has not—it has point for instance, and it has lustre: and it has a special association with money, so that no rich man can look a needle in the eye without blushing and thinking of camels. To return from this digression, Hollis's book is unique among books on money by reason of its clarity. With most books on economic theory, the reader's head is whirling madly half-way through the third chapter. This book is lucidity itself. Even if one does not agree with the remedy Hollis proposes, his exposition of the nature of money and the exact working of the financial system is so clear that the reader can set about creating his own solution of the problems with a real knowledge of what it is all about.

We urge readers not to pass lightly over the fact that a book called RESTORATION has been written by a New York professor called Hoffman. We say with the fullest sense of responsibility that this book is one of the events of our publishing life. Ross Hoffman is a recent convert. In RESTORATION ($1.50) he surveys world history to follow the course of two principles—the life of Catholicism and the revolt which has culminated in the modern man. He has the same sort of mind as Dawson and Berdjaev. Yet he is not simply an echo of these. He is as definitely an American as they are definitely European. In the Catholic Intellectual Revival in America, his figure will be very great.

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Fascist or Socialist?

The Menace of Recovery, by William MacDonald. New York: The Macmillan Company. $2.50.

"THE MENACE OF RECOVERY" by William MacDonald has a clear outline and turbulent body. Three hundred and forty-seven pages sketch the actions taken by the Roosevelt administration with short but pointed explicative and evaluative remarks that lead up to the final chapter, "What the New Deal Means." A large part of the criticism seems rather wasted because the pressure of public demand for motion is disregarded. Mr. MacDonald seems to think that the administration could have, and should have, proceeded with complete deliberation from one to another remedial act, checking always the drive toward quick change of any sort, and limiting itself to tested measures. The author's emotional state and personal judgment of the route he finds is being taken, are important to the tone of the book, but will probably seem important to a reader only in so far as he shares them.

The work has a more general value, although not, perhaps, a very original one, in its analytical compendium of New Deal action, and in Mr. MacDonald's conclusions, which seem to follow inductively, about what it is. His scaling and weighing of laws and actions is necessarily personal, and a reader always has a tendency to bring into account his own expectation of future eventualities, but the book makes a good case on the basis of recorded events.

"The underlying assumption of the entire recovery program is that social wisdom is the possession of the federal government, and that neither individuals, nor social groups, nor states, nor municipalities can be expected to act wisely and efficiently if left to themselves." The author considers our present government "a presidential dictatorship marked with a pronounced Socialist interest." Mr. MacDonald believes this system is still clearly separated from Socialism or state capitalism since our productive property is still private, our political forms intact, and freedom from compulsory long-range plans preserved. "The line of demarcation, however, is being rapidly and thoroughly obliterated and the transition to a Socialist order skilfully prepared." And finally: "At the moment the administration's objective appears to be, on the whole, more Fascist than Socialist."

PHILIP BURNHAM.

Italians in the Revolution

Italy and the Italians in Washington's Time, by Richard C. Garlick, jr., Angelo Flavio Guidi, Giuseppe Prezzolini, Bruno Roselli and Luigi Rosso. New York: The Italian Publishers. $3.00.

PUBLISHED under the auspices of the Casa Italiana of Columbia University following the Washington Bicentennial, this volume is a brief but revealing encyclopedia of the work of the Italians in America during the period of Washington and the Revolution. It is a collaboration of several writers and brings to light numer-

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ous Italian names and contributions to the founding of the American republic which have been hitherto unknown and unappreciated.

The volume consists principally of five separate articles, with biographies of Filippo Mazzei, the Florentine friend of Jefferson who was a pioneer of Italian emigration and an advocate of religious freedom in Virginia; of Francesco Vigo, the great patriot of the Midwest, who after George Rogers Clark was most responsible for the capture of the old Northwest; and of Lorenzo DaPonte, librettist, who composed the libretti of Mozart's operas, and the founder of Italian opera in America. The book also contains two studies on Washington and the Italians and references concerning American travelers in Italy at the beginning of the eighteenth century.

The full contribution of the Italians and other Catholic races to the building of American institutions and civilizing of the continent has never been given the proper attention. For too long it has been taken for granted that aside from the first discoveries, the work of the Italians in America is of comparatively modern date. While in no sense written from the Catholic point of view, this volume will, however, prove useful in tracing the Catholic contribution to American democracy.

The work deserves to be placed in every American and Italian library.

EDOARDO MAROLLA.

Rather Callow

Beyond the Street, by Edgar Calmer. New York: Harcourt, Brace and Company. $2.50.

ACCUSTOMED as reviewers are to wooing out of books some reasons for their publication, it must be admitted that there isn't an obvious excuse for "Beyond the Street," by Edgar Calmer. It is neither a good story nor an exposé of anything worth thinking about. The subject-matter of the volume is supposed to deal with the lives of young women and young men, pupils in the high schools of New York City, out of one of which the author escaped recently.

Mr. Calmer is entitled to our sincere commiseration since his young life was thrown into such a sad mire of suggestion and emotions as the public school system of our greatest city allows to exist. This is said with the assumption that our author has his basic statements from reliable sources. Being only a mere youngster of more than sixty summers I defy the assumption even after reading so recently in the daily newspapers that, in the opinion of the chief medical examiner of the Board of Education, more than 1,500 of the city's teachers are mentally sick.

It is true that "Beyond the Street" makes no charges of depravity against its components, but it carries the stench of suggestion through its pages which reek with profanity, religious intolerance, sexual longings and unnatural vices. Even the spirit of school and class cleavage seem to sink into oblivion in this writer's handling of incidents.

EDWARD J. BREEN.

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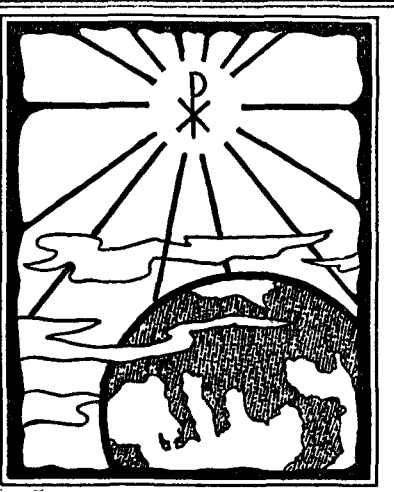

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The Education of American Ministers, by William Adams Brown and Mark A. May. Volumes I-IV. New York: Institute of Social and Religious Research. $12.00.

PROFESSORS BROWN and May have completed an extraordinarily intelligent and detailed survey of the training given to the American Protestant clergyman. The four volumes give an account of facts and problems in a spirit not detached but sincerely objective. Thousands of interesting observations—deserving of the publicist's as well as the divine's attention—are woven into a discussion which is far more readable than might be imagined. We wish there were a similar treatise on the education of Catholic priests. Since Volume IV is devoted to the appendices, it is perhaps less useful generally. Each costs $3.50. We suggest, for the benefit of those who might like some but not all of the work, to order Volumes II and III.

A Free Society, by Horace M. Kallen. New York: Robert O. Ballou. $1.00.

DR. KALLEN is an intense individualist. He believes of man, "so long as he lives he remains himself and no other; the inviolable center of his own world, the unique seat of values, the ineffable judge of its goods and evils." From this he derives an absolute sense of democracy; and democracy, he finds, is being attacked and broken. He seems thoroughly aware of the moral, religious and mechanical explanations for the collapse of the "many" and the all-embracing dominance of the "one," but he finds the real cause in "a sort of failure of nerve." The restoration of democracy he sees in having all men included in consumers' cooperatives, holding the "usufruct" of property, and those same men organized on the basis of their functions as producers, holding "the ownership of use." The book, with its sterile philosophy, has insights to large truths and some practical conclusions.

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